THE RVINE OF ROME.

OR,

An Expoſition vpon the whole REVELATION.

Wherein is plainely ſhewed and proued, that the Popiſh Religion, together with all the *power and authority of* Rome, *ſhall ebbe and decay ſtill* more and more throughout all the Churches of Europe, and come to an vtter ouerthrow euen in this life, before the end of the World.

Written eſpecially for the comfort of Proteſtants, and the daunting of Papiſts, Seminary Prieſts, Ieſuites, and all that curſed rabble.

Publiſhed by *Arthur Dent*, Preacher of the Word of God at *South-Shoobery* in *Eſſex*.

Apoc. 18. *verſe* 7, 8.

She ſaith in her heart, I ſit as a Queene and am no Widdow, and ſhall ſee no mourning.

Therefore ſhall her plagues come at one day, death and ſorrow, and famine: and ſhe ſhall bee burned with fire: for that God which condemneth her is a ſtrong Lord.

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BIBLIOTHECA · BODLEIANA

TO THE RIGHT Honourable his very good *Lord*, ROBERT *Lord* RICH: *euerlaſting conſolation, and good hope through grace.*

TO bee a father to the fatherleſſe, is properly the vertue of the moſt high, and therefore meete for thoſe who beare his name and office vpon earth. Among whom (Right Honourable) ſeeing it hath pleaſed his Maieſty to count your Lordſhip faithfull, and to put you in ſo high a ſeruice, it ſhall (I aſſure my ſelfe) be matter of reioycing vnto your Lordſhip, to take the Patronage of this poore Orphane, which knoweth not whether to flye for ſuccour, but to you, who did ſo many waies commend your fauour to his late deceaſed Father, that if he had liued to the birth of this his laſt off-ſpring, it was his full purpoſe (as

many can witneſſe) to haue committed it vnto your Lordſhips protection, as moſt meete among many to take this patronage vpon you, that this young Infant growing vp vnder your roofe, may in time effect that indeede, whereof it beares the name, to bee *The ruine of Rome*. To ſpeake of the excellent parts thereof, and of what hope it is like to be in the Church of Chriſt, I thinke needleſſe, and I feare the note of partiality: it ſhall ſpeake for it ſelfe, and (I doubt not) will commend to all poſterity his worthy fathers memory. Now for my ſelfe (Right Honourable) being ſo ſtraightly bound to this duty, in regard of my neere coniunction with my late brother Maſter *Dent*, and great importunity of his poore Widdow, I was the more willingly drawne hereunto in two reſpects. The one, to giue ſome publike teſtimony of my loue towards him, and reuerence of the rare grace, which we all (who inioyed his ſweete ſociety) did continually in our comfort behold in him. Whoſe learning his labours do ſhew: whoſe diligence, yea extreme and vnwearied paines in his miniſtery publikely, priuately, at home and abroad, for foure and twenty yeeres at leaſt, all our Country can teſtifie. All which being

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adorned with ſo ſpeciall humility, doe make his name the greater, and our loſſe the more grieuous. I may not leaue out this, which I auow to be as certaine, as it is ſingular, that beſides all other his great labours, hee had (with the Apoſtle) a ſpeciall care of all the Churches night & day, by ſtudy and feruent prayer, procuring the proſperity of Syon, and the ruine of Rome. And to end with his bleſſed end, his life was not more profitable to others, then his death is peaceable to himſelfe: ſcarce a grone to be hard, though his Feuer muſt needes be violent which diſpatched him in three dayes. And hauing made a pithie confeſſion of his faith, this faith, ſaid he, haue I preached; this faith haue I liued in; this faith I doe dye in; and this faith would I haue ſealed with my bloud, if God had ſo thought it good; and tell my brethren ſo: and drawing neere his end, hee ſaid: *I haue fought the good fight, I haue finiſhed my courſe, I haue kept the faith: and now is that Crowne of righteouſneſſe laid vp for mee, the which the Lord that righteous Iudge ſhall giue me in that day*; and ſo gaue vp his laſt breath with theſe words, *I haue ſeene an end of all perfection, but thy Law is exceeding large.*

The other reſpect (my ſpeciall good Lord) for the which I am the more willing to come thus vpon the Stage (though my part be ſmall, full ſutable to my ability) is, that I might be as the mouth of many, to publiſh to poſterity, what high account all that know the truth (among vs at leaſt) do make of your Lordſhip, that I dare ſay not the loynes only, but the ſoules of thouſands doe bleſſe you, and God for you: praying for a rich reward to bee giuen you of the Lord, and that with your ancient predeceſſor honourable *Nehemiah*, the Lord would remember you herein, and wipe not out all the kindneſſe you haue ſhewed on the houſe of your God, and on the Miniſters thereof. For in the zeale of God, and vprightneſſe of my heart, not to giue titles vnto men (which is not my wont) but to prouoke all of like honourable condition to follow your godly practiſe: this I ſay, that as your pure Religion, is the Crowne of your nobility, ſo this is the Crowne of your Religion, that beſides your ordinary preſence in the publike aſſemblies of the Church, your zeale to God, and loue to his people, hath herein eſpecially bin manifeſted to the world, in your continuall care to plant faithfull Preachers in all thoſe liuings

liuings which haue beene in your Lordſhips gift, or which by all your friends yon could procure. What is the worthy fruit thereof, cannot indeed bee valued much leſſe by mee now vttered: yet this I ſay with common conſent of all ſound-hearted Proteſtants, that if the true Prophets of God bee the chariots and horſemen of *Iſrael*, then may we refer to this honourable practiſe of your Lordſhip, and of other like Chriſtian Patrones (as to a chiefe meanes vnder God, and vnder the Religious regiment of our gracious ſoueraigne) the ſafety of his Highneſſe perſon, this admirable tranquility of the Realme, that notable ruine of Rome, which is ſo worthily with vs effected, and ſhall bee aſſuredly elſewhere in due time accompliſhed. And to ſay all in few words, to this may wee referre the ſafety of ſoule and body of many thouſands in the land, who though they doe and ſhall liue by faith, yet doth their righteouſneſſe farre exceede the righteouſneſſe of all Popiſh hypocrites both in duty to God, and to their dread Soueraigne our noble King.

Whereupon I may conclude, that I ſcarce thinke of any ſeruice more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple ſuch paine-

painefull labourers as both by life and doctrine do faithfully build vp the ſame. Go on therefore (Right Honourable) and ceaſe not to ſhine out in this darke World with ſuch light of good example: and withall reſt vpon his word, who cannot lie, that you ſhall ſhine in the Kingdome of light, whereinto ſhall enter no vncleane thing: neither whatſoeuer worketh abhomination or lyes, but they which are written in the Lambes booke of life. To which bleſſed inheritance immortall, vndefiled, and that fadeth not, that God of his mercy would bring you, my hearts deſire and prayer is, and ſhall be: and in the meane ſeaſon, that the yeares of your life being multiplied, your life may be full of houour to God, profit to his Church, and comfort to your owne ſoule.

Your Honors moſt deepely bound,

Ezekel Culuerwell.

The Epiſtle to the *Chriſtian Reader.*

BEing often requeſted (gentle Reader) and much importuned by ſundry, both learned and godly, to publiſh that doctrine of the Apocalyps, *which diuers of them with liuely voice heard publickely deliuered, I did at laſt, vpon my moſt mature deliberation, yeeld vnto their reaſonable requeſt; I meane the reaſons of their requeſt. Indeede I do ingeniouſly confeſſe, that I am the vnmeeteſt of many, which this age (God be thanked) doth afford, to deale in a matter of ſo great importance, or any wiſe to be imployed in ſo great and honorable a ſeruice as this is. But if I do induſtriouſly vſe my ſmall talent and be found faithfull in a little: I hope it ſhall haue both cheerefull and comfortable acceptation with the Church of God. For this I preſume will be granted of al, that he which hath but a little ſtrength, and yet putteth it forth to the vttermoſt to do good withall,*

withall, is more to be commended, then hee which hath thriſe his ſtrength, and vſeth it not to the helpe and benefit of others. And true it is indeed, that ſundry worthy labours of diuers excellent men vpon the Apocalyps, are already extant: ſo as hee may ſeeme to powre water into the Sea, or go about to mend the crowes eyes, that will attempt to adde any thing to that which is already publiſhed. But know this (O Chriſtiã Reader) that the Lords garden is ſo large and plentifull of all moſt ſweete and pleaſure flowers, that where any one hath gathered a Noſegay moſt fragrant and delectable, another may come after, and gather another not to be contemned. For the wiſedome of God is ſuch an vndramable Fountaine and head-ſpring, that where one hath drawne much before, another may come happily, and draw as much afterward: yea though thouſands do ſucceede, yet can this fountaine neuer be drawne dry. Be it farre from me to arrogate any thing to my ſelfe, aboue others: for I am priuy inough to mine owne meanes, and do freely confeſſe, that in this worke, I haue receiued much light from others: and therefore do not as a iudge, giue ſentence vpon other mens workes: but as one that would furniſh the ſame feaſt, bring in my diſh among them.

them. Or as one that in the ſame cauſe would come in as a third or a fourth witneſſe to teſtifie and confirme the ſame thing. And verily through the gracious aſſiſtance of Gods Spirit, my ſimple purpoſe and indeauour is to giue a lift to the vttermoſt of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and lanthornes in their hands, to deſcry and diſcouer whatſoeuer in this Propheſie is not yet fully ſeene into. I am not ignorant that ſome would not haue this booke medled withall, nor in any wiſe to be expounded among the common people, becauſe (ſay they) it is ſo darke and hard to vnderſtand. But let all ſuch leaue their owne opinions, and hearken what the holy Ghoſt ſaith. Bleſſed is hee that readeth, and they that heare the words of this Propheſie, &c. *What can be ſaid more? or more effectually to ſtirre vs vp to heare and reade, and with all gladnes to embrace this booke, then to tell vs, that in ſo doing we ſhall be bleſſed? For the things contained in this booke, be no trifles: they be not things onely for a ſhew to moone wonderment, or to delight the curious minds of men: but ſuch as indeede do giue true bleſſednes vnto all thoſe that are well inſtructed in them.*

What

What thing is greater, then to be bleſſed for euermore? If we be not exceeding dull, yea, euen like ſtockes and ſtones, it muſt needs moue vs and ſtirre vs vp. For who will wittingly and willingly loſe his owne bleſſedneſſe, or ſuffer it to be taken from him when as hee may haue it? If any will obiect that a man may be bleſſed well inough without the knowledge of this booke, and that there be bookes inough in the Scripture, to procure our bleſſedneſſe without this: and that thouſands are now in Heauen, which neuer knew what this booke meant: I anſwere, that all this doth not take away the neceſſary vſe of this booke: for the holy Ghoſt doth pronounce a bleſſing vpon the heads of thoſe that reade and ſtudy this booke, not becauſe a man cannot be ſaued without it: but becauſe of the great comfort which it miniſtreth vnto vs of this age, and hath miniſtred vnto all the Churches ſince the Apoſtles times. For it is the Propheſie of this age, and the Propheſie of all the ages ſince Chriſt: wherein is fully ſhewed what ſhall be the eſtate and condition of the Church in the ſeuerall ages thereof, vnto the end of the world. For God according to his admirable wiſedome and mercy, hath neuer from the beginning left his Church without a Propheſie,

for

for the great comfort thereof. For we know that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church did foretell and foreprophesie long before of that restauration which should be made by the Messias his Sonne, according as it came to passe in the fulnesse of time. Afterward he did foretell his people of Israel, of their great seruitude, and intollerable bondage in Egypt, and also of the end and full determination thereof, after foure hundred and thirty yeares. After all this he foretold by his seruants the Prophets of the captiuity in Babylon, and the full expiration thereof at the end and tearme of seuenty yeares. And yet further for the comfort and consolation of his people, he foretold by Daniel, and Ezechiel, of the great afflictions and troubles which his Church should endure by the persecutions of the deuided Greeke Empyre; (I meane Alexanders posterity, especially the Kings of Egypt, and Syria, which descended of Ptolomeus, and Seleucus, whom the Scripture calleth the Kings of the North and of the South) by the space of 294. yeares and of the precise determination thereof at the comming of the Messias. Lo then what care God hath had of his Church in all ages before the

Gen. 3.
Gen. 15.
Ier. 25.
Dan. 7.
Ezech. 31.
Dan. 8.
Dan. 9.
Dan. 11.

com-

comming of his ſonne in the fleſh, ſo to fore-tell both of the affliction it ſelfe, and alſo of the iuſt period and determination therof. And ſhall we not thinke that God hath the like care now for his Church which then he had: or hath he not as great and as prouident care for the good of his Church ſince the promiſed Meſſias was actually exhibited as before? Yet aſſuredly, and much more too: for if his care and prouidence was ſo great for his Church being in her ward-ſhippe and minority: then much more now being come to her ripeneſſe, and full age: If when it was leſſe glorious then much more now, being farre more glorious. Therefore now vnto vs he foretelleth by his ſeruant Iohn *what ſhall be the eſtate of the Church vnto the end of the world: and therefore* Bleſſed is he that heareth and readeth this booke: *ſith it foretelleth of the Chruches afflictions in this age by the whoore of* Babylon, *and of the full end and determination thereof. It ſheweth iuſtly and preciſely what the Church hath ſuffred ſince the Apoſtles time in ſeuerall ages, and what it ſhall ſuffer: and alſo how all the enemies thereof ſhall ſhortly be troden vnder foote. What can be more ioyfull or comfortable to all the people of God, then to know afore-hand that*

THE RVINE of *Rome*, or an Expoſition *vpon the Reuelation.*

Wherein is plainely ſhewed and proued, that the Popiſh Religion, together with all the power and authority of Rome, *ſhal ebbe and decay ſtil more and more, throughout al the Churches of* Europe *and come to an vtter ouerthrow, euen in this life.*

BEfore I enter into the expoſition of this Propheſie, I think it not amiſſe to handle ſixe circumſtantiall points, which may giue ſome light to the whole matter following, and they be theſe.

Firſt the inſtrument that writ this booke.
Secondly, the time when he writ it.
Thirdly, the place where he receiued it.
Fourthly, the perſons to whom he writ it.
Fiftly, the end and vſe of his writing this Propheſie.
Laſtly, the authority of it.

As touching the firſt, it is agreed vpon amongſt the ſoundeſt Diuines, that *Iohn* the Apoſtle or Euangeliſt; *Iohn* the Diſciple, whom Ieſus loued, was the Author and Inſtrument of penning this Propheſie: as he himſelfe teſtifieth, ſaying: *I am Iohn which ſaw theſe things and heard them.* And he receiued a commandement from Ieſus Chriſt which hath the keies of hell and death, that hee ſhould write the things which hee had ſeene and heard, and ſet them al downe together in a booke. Now we all know that the teſtimony of *Iohn* is of great weight, though he be but a man: for he is ſuch a man as is firmely to be beleeued in all that he ſpeaketh. He is an Apoſtle, an Inſtrument of the holy Ghoſt, and ſo guided by the Spirit of God, that he ſpeaketh and vttereth nothing that is his owne. He was well knowne and approued. For we muſt conſider, that what an Apoſtle did vtter, he did vtter it as the inſtrument

Apoc. 22. verſe 8. Apoc. 1. verſe 19.

Apoc. 1. verſe 11.

ſtrument of the Spirit, which cannot erre. For the Prophets & Apoſtles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine inſtruments of the holy Ghoſt, of purpoſe choſen and ſet apart to pen and publiſh the holy bookes of God. This S. *Peter* confirmeth ſaying: *Propheſie came not in old time by the will of man, but holy men of God ſpake as they were moued by the holy Ghoſt.* The Apoſtle *Paule* alſo affirmeth the ſame touching his Goſpell, which ſayth, *He was not after man, neither receiued he it of man, but by the reuelation of Ieſus Chriſt.* Therefore when this our Apoſtle ſaith, *I am Iohn which ſaw theſe things, and heard them*, he giues vs to vnderſtand, that he was both an eye and an eare witnes. He bringeth not matters which he hath heard by vncertaine report: he deliuereth this booke to the Churches: they which receiued it at his hands, did know him to be a moſt faithfull ſeruant of the Lord, euen a great apoſtle, which deliuereth not any thing but that which he had receiued of the Lord, and therefore he teſtifieth, that hee ſaw and heard all the things which he hath written in this booke. Moreouer he teſtifieth of himſelfe, that he was called and

2. Peter 1. verſe 21.

Ga. 1. v. 12.

authoriſed by Ieſus Chriſt, to write this Propheſie, and did nothing heerein of his owne braine. For ſayth he, *I Iohn heard behind me a great voice, as it had bin of a trumpet, ſaying, I am* Alpha *and* Omega, *the firſt and the laſt; and that which thou ſeeſt writ in a booke, and ſend it vnto the Churches.* Here we ſee how *Iohn* is called by *Alpha* & *Omega*, that is, Ieſus Chriſt, to write this doctrine of the Apocalyps. But may ſome man ſay, was not *Iohn* cald before? was he not one of the lambes 12. Apoſtles? had he not many years executed the office of the Apoſtleſhip? muſt he now haue a new calling, and a ſecond calling? what needes he being an Apoſtle, to be called and authoriſed againe? To this I anſwere, that this matter now in hand, was a new worke, and therefore requires a new and ſpeciall calling. It is a ſtrange reuelation, and therefore requireth a new authority to meddle in it. For in this propheſie God dealeth with *Iohn*, as hee did with the old prophets. For when he would foreſhew vnto any of them ſpeciall matters, he called them by glorious viſions, as we may reade what a goodly viſion *Eſay* had: what a viſion full of glory *Ezechiel* and *Daniel* had, euen in maieſty like vnto of this *Iohn*. Thus then

then it is to be considered. *Iohn* now is as one of the old Prophets, to foreshew things to come: therefore the Lord appeareth vnto him in a vision, and calleth him thereunto, as he appeared vnto them, and called them. Let this then suffice for a reason of *Iohns* new calling to his new Worke and office. And thus much touching the first circumstance.

Now followeth the second circumstance, vvhich is the time vvhen *Iohn* receiued this Prophesie, which is noted to be vpon the Lords day. It is the day which S. *Paule* to the *Corinthians* calleth the first day of the weeke: in which the Churches did meete for the holy exercises in religion: vvhich is also euident, because he sayth they came together to breake bread. Novv the obseruation of a seuenth day is of diuine institution, euen from the beginning. It is naturall, morall, and perpetuall: for God blessed the seuenth day, and sanctified it. We are therefore to thinke, that although *Iohn* novv in his exile was absent in body from the Church assemblies, yet he vvas present vvith them in spirit, commending them most earnestly vnto God in his holy prayers, and meditations: and therefore it is sayd, that he

Acts 20. 7.

was rauiſhed in the ſpirit vpon the Lords day. So we read, that the like befell vnto *Daniel*, when he was priſoner in *Babylon*: the like befell vnto *Ezechiel*, vvho was taken by the ſpirit in the viſions of God, and carried to *Ieruſalem*: the like to *Peter*, the like to *Paul*. But the ſpeciall reaſon of *Iohns* rauiſhment in the ſpirit at this time was, that thereby he might be made more fit and capable to receiue & vnderſtand al thoſe great myſteries and heauenly viſions, which now ſhould be ſhewed vnto him. And withall, let vs obſerue, that all men are alwayes moſt capable of heauenly things, vvhen they are moſt in the ſpirit: for God doth euermore moſt reueale himſelfe to ſuch as are moſt in prayer, reading, and meditation; and to ſuch as make greateſt conſcience to ſpend his Sabaoths Chriſtianly, and religiouſly, according to his great commandement. And let vs alwayes be ſure of this, that the more feruent and zealous vve are in religious duties, the more familiar acquaintance wee ſhall find with God, and he will at all times be the more open-hearted vnto vs, and wil hide nothing from vs that may be for his glory, and our good. For ſuch as are much in heauenly contemplation, he doth reckon not

Acts 10.10.

amongſt

amongſt his ſeruants, but amongſt his deareſt friends, to whom he will make knowne all things that he hath heard of his Father. Ioh. 15. 15.

But novv let vs proceede to the third circumſtance. The third circumſtance is the place vvhere *Iohn* receiued this Propheſie, and that is ſet downe to be the Ile of *Pathmos*: which (as the Geographers write) is a little deſart Iland lying in the Ægean Sea, vvherein it is reported that *Iohn* the Apoſtle vvas baniſhed by the Emperour *Domitian*, about the yeare of our Lord 96. and there receiued, and vvrit this Booke of the Apocalyps: vvhere note by the vvay, that there is no place ſo obſcure or vaſt, wherein a godly mind may not aſpire vp vnto heauen, and receiue a greater largeſſe of ſupernaturall things: for *Daniel* in priſon, *Peter* in a Tanners houſe, *Paul* in a broken ſhip receiued a ſuperabundant meaſure of grace, more to be eſteemed then all the Gold of *India*. Some vvrite, that this Ile of *Pathmos* is accounted amongſt the Ilands called *Sporades*, vvhich lie ouer againſt *Aſia*, & the Citty of *Epheſus*, & vvas in the ſight both of *Europe*, and *Affrica*, ſo that it ſeemed to be as it vvere a middle ſeate or holy chayre, out of the which Chriſt preached by

Iohn

Iohn from heauen to the vvhole vvorld. And indeed the counſels of God are vvonderfull, and his goodneſſe vnſpeakeable, vvhich reuealeth ſo great myſteries to his faithfull, as it vvere out of the Romiſh priſon, and Babilonicall captiuity.

Moreouer, *Iohn* declareth the cauſe of his comming into the ſame Iland; for he ſayth, he vvas there for the vvord of God, and the Teſtimony of Ieſus Chriſt: that is, for the preaching and conſtant profeſſion of the Goſpell of Chriſt.

Hiſtories do report, that *Iohn* vvas apprehended in *Aſia*, and by Souldiers led to *Rome*, that he might plead his cauſe before the Emperour *Domitian*, vvho moſt ſauagely and cruelly condemned the innocent, and cauſed him to be put into a cauldron of hot boyling Oyle, out of the vvhich vvhen he by miraculous prouidence eſcaped vvithout harme, he vvas carried and conueied into the Ile of *Pathmos*.

But immediately after *Iohns* baniſhment, God met vvell inough vvith this perſecuting Emperor *Domitian*. For in the fifteenth yeare of his raigne he vvas cruelly and moſt ſhamefully murdered by his owne Seruants. And thus much for the third circumſtance.

Now

Now it followeth to ſpeake of the fourth circumſtance, which is, the perſons to whom this propheſie is written, & that is ſet downe in the firſt Chapter and firſt verſe, to be all the ſeruants of God. As many therefore as be the ſeruants of God, muſt attend vnto this booke, heare it, reade it, and remember it: for to all ſuch it is dedicated by the holy Ghoſt, to all ſuch it belongeth, for all ſuch it is written and recorded.

Some do falſely and fooliſhly imagine, that it was giuen onely to *Iohn*, and that it might likewiſe bee giuen to ſome ſpeciall men, as to ſome great Schollers or deepe Diuines; which could tell how to vſe it, and how to weild it. But wee ſee how groſſely they erre: for the holy Ghoſt ſaith, it belongeth to all the Seruants of God. And moreouer, *Iohn* is willed and commanded to write all the things which he ſaw in ſundry viſions in a booke together, and to ſend it to the ſeuen Churches which are in *Aſia*, becauſe the Lord would haue it remaine in perfect record vnto the vſe of the whole Church, both that the Church might haue the cuſtody of this booke, and alſo that it might be a faithfull witneſſe vnto the end of the world, that this booke was written and Chap. 1. 11.

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penned by *Iohn* the Apoſtle, of whoſe truth & ſincerity the Church had ſufficiēt experiēce.

True it is indeed that there are but ſeuen Churches named, but vnder theſe 7. Churches all others are comprehended. It had bin an infinit matter to reckon vp all the particular Churches which were then in the world, & to haue opened their ſeueral eſtates: therefore vnder theſe ſeuen Churches of *Aſia*, & their particular & ſeuerall eſtates, the ſtate of the vniuerſall Church militant is laid open. I conclude therefore that the whole doctrine of Saint *Iohns* Reuelation, appertaineth to the Vniuerſall Church of Chriſt throughout all the World, and in all times and ages, ſince it was written and recorded.

Rom. 15. 4. 2. Tim. 3. 16 And that as all Scripture is written for our inſtruction and comfort: and as all Scripture giuen by diuine inſpiration, is profitable to teach and conuince, &c. ſo this booke of the Apocalyps is written for the ſpeciall comfort and inſtruction of the Church in theſe laſt dayes. And ſo I do conclude this fourth point. The fift circumſtantiall point is, the

Chap. 1. 1. end and vſe of this propheſie, which is to publiſh and blaze abroad the things which muſt ſhortly come to paſſe, that is, all things propheſied in this booke, and to be fulfilled

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euen to the end of the World. And whereas he ſaith, that theſe things muſt come to paſſe, he doth vs to vnderſtand how great the ſtableneſſe, and aſſuredneſſe of Gods determination is. For looke what things are fore-appointed by Gods determinate purpoſe, they are altogether vnchangeable: for the Lord is God, and hee is not changed. Mal.3.6.
And he ſaith: *My determination ſhal ſtand.* Eſay 46.10
And Chriſt ſaith: *Heauen and earth ſhall* Mat.24.35
paſſe away, &c. It is therefore moſt certaine, that euery particular thing contained in this propheſie, ſhall be fulfilled in Gods appointed time. For God hath diſcloſed theſe things to his Sonne Chriſt, not to the end he ſhould ſhut them vp againe in himſelfe; but that he ſhould ſhew them forth to the godly, that the whole Church might fare the better by them. It doth then ſtand vs all vpon to enquire and ſearch into theſe things which muſt ſo ſhortly come to paſſe, that thereby wee may be ſtrengthened and comforted againſt all future dangers. And
Chriſt ſaith: *Behold I come ſhortly. Bleſſed is* Apoc.22.7.
he that keepeth the words of the Propheſie, &c.
But how ſhall we keepe them except wee know them? And how ſhall we know them except wee reade them, and ſtudy them?

If

If therefore wee meane to bee partakers of this bleſſednesse, we muſt not only eſteeme this Booke to be very profitable, but abſolutely neceſſary for all the ſeruants of God to be exerciſed in. And if euer there were any time wherein it behooued to ſet forth, to vrge, and to beate in this Doctrine to all the people of God, then it is chiefely neceſſary to be done in this our time. For this age of ours hath in the Popes Kingdome many ſharpe and quicke wits, which commend with maruellous praiſes both the Pope and the popiſh Church, and buzze into the eares of the common people, and vnlearned ſort, many things cleane contrary to the Doctrine of the Scriptures. The Ieſuits and Prieſts are growne exceeding crafty and cunning. The Papiſts are rich, vvealthy, and full of armour and munition, Popery ſeemeth to make a head againe, and the Papiſts looke for a day. It ſtands vs then vpon vvhich loue Chriſt and his Goſpell, that we ſhould be vvell appointed, and thoroughly armed againſt them. And for this purpoſe the Reuelation of Saint *Iohn* is of great vſe and neceſſity.

As I ſaid before, ſo I ſay againe, that it is the Propheſie of our time, written to this ſpeciall end, that by it wee might bee both fore-

fore-warned and fore-armed. If wee doe conſider the whole matter of this booke, we ſhall eaſily find out the vſe and end of it. For the excellent matter of it doth argue the excellent end and vſe of it.

Now then, as concerning the generall matter of this Booke, heere are to be found very large and liuely deſcriptions of the moſt glorious perſon of Chriſt, and all his excellent offices, both of King, Prieſt, and Prophet; and alſo moſt notable deſcriptions of the Church, and of the Miniſters of it: and of the perſecutions and afflictions, which it muſt of neceſſity paſſe through in the World. Alſo of Gods mercifull prouidence for his Church, and moſt vigilant care ouer it in the middeſt of all extremities. Here are ſet before our eyes very liuely deſcriptions of the Churches deadly enemies; both of Satan himſelfe, and his three great inſtruments, the Roman Emperour, the Pope, and the Turke. Chap. 1. Chap. 2. Chap. 3.

Here are ſet downe all their cruell perſecutions of the Church, and their vtter ouerthrow in the end. Here are deſcribed Hell, Death, the reſurrection, and the laſt iudgement. Here alſo the very Kingdome of Heauen is at large deſcribed, with all thoſe great rewards, infinite glory, and endleſſe felicity

which

which remaine for all the faithfull worshippers of God.

I conclude therefore, that for as much as this Prophesie is of such excellent contents, therefore the vse and necessity of it must needes be very great. And for this cause *Iohn* is willed and commanded by *Alpha* and *Omega* to write the things which he had seene, the things that were, and the things that shall come hereafter. By the things which he had seene, is meant that glorious vision mentioned in the first Chapter, wherein Iesus Christ did appeare vnto him in the middest of the seuen golden Candlesticks, in most glorious manner, as is there described. And all this was in the Ile of *Pathmos*, where *Iohn* was first called, and authorized to this worke, and therefore he is willed first of all, to record this vision which he had already seene.

ver. 13. 14, 15, 16.

By the things that are, hee meaneth the present state of the seuen Churches of *Asia*, which were then the most flourishing Churches in the World, as they are described in the second and third Chapters; and in them the estate of all other Churches.

By the things that shall be, he meaneth all the

the propheſies of this booke, which were to be fulfilled in their time, and all thoſe ſtrange accidents, which ſhould come to paſſe in proceſſe of time, and the ſeuerall ages of the Church, euen vnto the end of the world. Thus we ſee how *Iohn* receiueth a preciſe commandement from the Sonne of God, to write things paſt, preſent, and to come, that they might ſtand in record vnto all poſterities, from generation to generation. Thns much touching the fift circumſtance, which is the end and vſe of this Booke.

Now followeth to ſpeake of the laſt circumſtantiall point, which is the authority of this Prophecy, which is ſtrongly confirmed from the Author of it, which is Ieſus Chriſt, and therefore it is called the Reuelation of Ieſus Chriſt, which God gaue vnto him. And againe it is written: *I Ieſus ſent mine Angell to teſtifie theſe things in the Churches.* Here wee ſee plainely, that Ieſus Chriſt the very Son of God, the *Alpha* and *Omega*, is the Author of this booke, for he ſubſcribes his name vnto it, & ſets his hand and ſeale vnto it. Needs therefore muſt the authority of it bee very great, which commeth from ſo great a perſonage: for looke what dignity and authority chap.22.16

he

he is of, from whom the booke commeth, of the ſame dignity and authority is the booke it ſelfe.

Another ſtrong argument to confirme the authority of this book, may be taken frō the proteſtation of Ieſus Chriſt in theſe words:

Cha.22.18 *I proteſt vnto euery man that heareth the words of the Propheſie of this Booke, if any man ſhall adde vnto theſe ſayings, God ſhall adde vnto him the plagues that are written in this Booke. And if any ſhall diminiſh of the words of the Booke of this Propheſie, God ſhall take away his part out of the Booke of life.* Heere we ſee how Ieſus Chriſt maketh the authority of this booke equall to all other the Oracles of God, to the which it is not lawfull for any man to adde or detract vnder paine of condemnation. It maketh much alſo for the authority of this booke, that S. *Iohn* doth ſo often repeate, reiterate, and inculcate his own name; I *Iohn*, I *Iohn*, I *Iohn*: I *Iohn* the Apoſtle; I *Iohn* the Euangeliſt; I *Iohn* the diuine. Shewing by all theſe repetitions, how needefull a thing it was that the faithfull ſhould bee throughly inſtructed who he was, euen one of the Lambs twelue Apoſtles, and therefore to be voyd of all ſuſpition and doubt concerning the authority of this

this booke, and not once to imagine it to be any inuention of man, or faigned deuice, ſith it was penned by ſo great an Apoſtle.

Moreouer, the authority of this Propheſie is confirmed by foure reaſons in the laſt chapter. The firſt is the affirmation of the Angell, who ſayth: *The words are faithfull and true.* The ſecond is the authority of the moſt high God himſelfe in theſe words, *The Lord God of the holy Prophets ſent his Angell to ſhew vnto his ſeruants the things which muſt ſhortly be fulfilled.* The third is the teſtimony of Ieſus, who pronounceth them bleſſed which keepe the words of this propheſie. For ſaith he, *Behold I come ſhortly: Bleſſed is he that keepeth the words of this Propheſie.* The fourth & laſt is the witnes of *Iohn* in theſe words: *I am Iohn which heard and ſaw theſe things.* Now it may be demaunded, what is the cauſe that here are ſo many things heaped vp for the confirmation of the authority of this booke. Surely we muſt thinke there is ſome ſpeciall cauſe and reaſon of it. For the holy Ghoſt doth not vſe to deale ſo much and ſo earneſtly in a matter, but vpon great cauſe. Wee may eaſily gather what the cauſe is. The booke painteth out the whore

Chap. 22. 6 7, 8. ver. 6. 7. 8.

of *Babylon*, and the whole kingdome of the great Antichriſt, together with all Sathans cunning and ſleight therein, and for this cauſe Sathan hath laboured eſpecially to weaken the credit and authority of this booke. He by ſome meanes in old time preuailed thus farre, that euen among ſome Churches of true Chriſtians, the authority and truth of it was doubted of. The holy Ghoſt did well foreſee this practiſe of Sathan, and therefore bringeth the moe reaſons for the confirmation thereof. If the credite and authority of this booke ſhould neuer haue bin impugned, there needed not any ſuch ſpeciall confirmation. But now (God be thanked) there is no queſtion or controuerſie concerning the authority of this propheſie. It is receiued as authenticall by the common conſent of all the Churches. Almoſt all the ancient Fathers do acknowledge it to be canonicall. The new writers do with one voice giue their conſent and approbation vnto it. The Papiſts themſelues do acknowledge it to be the ſacred and vndoubted word of God; though of all ſcriptures they cannot endure it ſhould be medled withall, becauſe it cutteth them ſo neare the bone. Moreouer, it may not be omitted, that

that God is called the Lord God of the holy Prophets, which proueth that this Propheſie is of equall authority with the Propheſies, which were of old, in as much as the ſame God is the Author of it. And this booke is to be held in the ſame account with the bookes of *Moſes*, and of the Prophets; for all things contained in it ſhall as certainely be fulfilled in their time, as theirs were. In *Eſay*, in *Ieremy*, in *Ezechiel*, in *Daniel*, and in the reſt we find many things, which the Lord ſhewed by them long before they came to paſſe. Euen ſo there be many things fore-ſhewed and fore-propheſied in this booke, which in their time ſhall be aſſuredly fulfilled. Nay, we ſee and know, that many things here fore-told, are already fulfilled, and ſome things are come to paſſe euen in theſe our dayes. He that ſhall looke into the times that are paſt, ſince this Propheſie was giuen, ſhall finde that all things haue fallen out agreeable to the Propheſie of this Booke. And ſurely if there were none other thing to perſwade vs touching the authority thereof, this might ſuffice, that euery thing hath fallen out iuſt and iumpe, as this propheſie did foreſhew. It is our great negligence, that wee do not

clearely ſee ſo much. And I do humbly entreate all the people of God to looke more diligently and narrowly into it in all time to come. And thus much as concerning the circumſtances.

Now, as concerning the booke it ſelfe, it may very fitly be deuided into three viſions, as it were into three generall parts. The firſt viſion is contained in the three firſt Chapters. The ſecond viſion is contained in the next eight Chapters following, from the fourth to the twelfth Chapter. And the laſt viſion in contained in all the Chapters following, from the twelfth to the end.

As concerning the firſt viſion, my purpoſe is not to ſtand much vpon it, becauſe it is plaine and eaſie to vnderſtand, and becauſe it containeth no Propheſies of things to come, but onely openeth the preſent ſtate of the Church at that time; and alſo becauſe I haue already touched the ſumme of it in handling the circumſtantiall points, I will therefore content my ſelfe with a very briefe opening and reſolution of it, beginning at the firſt Chapter.

CHAP.

CHAP. I.

The Summe of the first Chapter.

THe first Chapter containeth foure principall things.

The Title of the Booke.

The salutation of the Churches.

The manner of *Iohns* calling to receiue this Propheſie.

The deſcription of Chriſt, the perſon that calleth him.

The Title of the Booke is ſet downe in theſe words: *The Reuelation of Ieſus Chriſt, which God gaue him.*

It containeth three things: Firſt the Author of the Booke, which is Ieſus Chriſt, receiuing it from God the Father.

Secondly, the end and vſe of this booke, which is, to ſhew vnto all the Seruants of God, the things which muſt ſhortly bee done. Ver. 1, 2, 3, 4. 5, 6, 7, 8.

Thirdly, the ſingular fruite and benefit which the church ſhall receiue by it, in theſe words: *Bleſſed is he that readeth, and they that heare the words of this Propheſie, &c.*

The ſalutation is in theſe words, *Iohn to*

the ſeuen Churches which are in Aſia, Grace be with you, and peace, &c. It containeth a deſcription of the Trinity, or three perſons in the Godhead. The Father is deſcribed of his eternity, namely, to be hee which is, which was, and which is to come.

The holy Ghoſt is deſcribed of his diuerſe gifts and operations, and therefore is called the ſeuen Spirits which are before the Throne, or which proceed from the Throne: but S. *Iohn* ſpeaketh here of the holy Ghoſt, according to the viſion ſhewed him in the fift Chapter, where Chriſt is ſayd to haue ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the world. Of the which afterward.

Ieſus Chriſt is deſcribed of his three great offices, of King, Prieſt, and Prophet, and alſo of his glorious power and eternity.

Firſt, touching his kingly office, hee is called the Prince of the Kings of the earth, that is, King of Kings, for he is King of *Sion*. He is a King to rule and gouerne his Church. Hee muſt reigne ouer the houſe of *Iudah* for euer. Hee muſt reigne ouer all his enemies, and in the middeſt of his enemies, euen till hee haue trode them all vnder his feete. And this bene-

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ſite wee haue by it, that wee are made Kings in him, in this life to reigne ouer our corrupt affections, and after this life to reigne as crowned Kings for euer with him, in infinite glory, and endleſſe felicity.

Secondly, touching his Prieſthood, he is ſayd to loue vs, and waſh vs from our ſinnes in his bloud. For he is our only high Prieſt, which by his owne bloud hath once entred into the holy place, and obtained eternall redemption for vs. Hee onely it is, which through the eternall Spirit, offered himſelfe without fault to God, to purge our conſciences from dead workes to ſerue the liuing God. So then by vertue of his Prieſthood and ſacrifice, we are reconciled vnto God, haue free acceſſe vnto the Throne of Grace, and are made Prieſtes, in him to offer vp ſpirituall ſacrifices acceptable to GOD through him. For *he hath made vs Kings and Prieſts vnto God, euen his Father.* Verſe 5. Heb. 9. 12. Heb. 9. 14. Verſe 6.

Thirdly, concerning his Propheticall office, hee is called that faithfull witneſſe. For hee ſayd to *Pilate : For this cauſe was I borne, and for this cauſe came I into the World, that I might beare witneſſe: vnto the Truth.* And the Apoſtle ſayth. *Hee witneſſed vnder* Pontius Pilate Verſe 5. Iohn 18. 37

1.Tim.6.13 *a good confeſſion.* So then Ieſus Chriſt is one of thoſe *three great witneſſes which beare record in Heauen.* Ieſus Chriſt is the Prince of Prophets, euen that great Prophet that ſhould come into the world, through whō all the counſells of God are reuealed to vs: He is that onely begotten Sonne, which is come downe from the boſome of his Father, and hath made knowne vnto vs whatſoeuer hee hath receiued of his Father.

Hee both by his doctrine, life, and Miracles, hath borne witneſſe vnto the truth, and by the vertue of his Prophetical office, the whole will of God is made knowne vnto vs. For God hath ſent him as the great Prophet to inſtruct the world in righteouſneſſe, and hath reuealed himſelfe to vs in him: and therefore hee is called *the Image of*
Col.1.15. *the inuiſible God, the brightneſſe of his*
Heb.1.3. *glory, and the ingrauen forme of his perſon.* And therefore hee ſayd to *Philip:*
Iohn 14.7. *Hee that hath ſeene mee, hath ſeene my Father alſo. And if you had knowne me, you ſhould haue knowne my Father alſo.*

Mat.11.27. And againe: *No man knoweth the Father, but the Son, and he to whom the Son will reueale him.* Thus we ſee that Ieſus Chriſt is

that

that faithfull witnes, and Prince of Prophets, in whom the willof God, and all the counsels of his Father are reuealed vnto vs.

The manner of *Iohns* calling to receiue this Propheſie, is ſet downe in theſe words; I Iohn *euen your brother and companion in tribulation and in the Kingdome and patience of Ieſus Chriſt, was in the Ile of* Pathmos *for the Word of God, and for the witneſſing of Ieſus Chriſt: And I was rauiſhed in the Spirit on the Lords day, and heard behind me a great voyce, as it had beene of a Trumpet, ſaying: I am* Alpha *and* Omega, *that firſt and that laſt; and that which thou ſeeſt, write in a book, and ſend it vnto the ſeuen Churches, which are in* Aſia, *&c.* Ver. 9. 10. 11.

Now out of theſe three verſes fiue things are to be obſerued.

Firſt, that *Iohn* is commanded by the voice of Chriſt, which he heard behinde him as loud as a Trumpet, to write and record the viſions which he ſaw, & being ſo written and recorded, to commend them to all the Churches, for the common benefite and vſe thereof. So that herein *Iohn* doth nothing of himſelfe, nothing of his owne braine, but all things by ſpeciall warrant and authority from Ieſus Chriſt, and that *Alpha* and *Omega*,

ga, which doth call him, and authorize him to this great businesse which now he is set about.

Secondly, *Iohns* rauishment in spirit, to the end he might be made more capable of all these heauenly visions which were shewed vnto him.

Thirdly, his great humiliation, whereby also he was fitted to receiue and vnderstand
Psal. 25. these great mysteries. For *God will guide the meeke in iudgement, and teach the humble his wayes; yea, his secrets are with them that feare him.* Therefore although *Iohn* was a great Apostle, and had seene wonderfull visions, yet he is not thereby puft vp with pride and conceit of himselfe, but in the greatest hu-
Verse 9. miliation of his soule, calleth himselfe *a brother and companion of all the faithfull, but specially of such as patiently suffer for Iesus Christ and his Kingdome.*

Fourthly, the time when *Iohn* was called, which was the Lords day.

Fiftly and lastly, the place where hee was called, which was the Ile of *Pathmos*, as formerly hath beene shewed.

The description of Christ, the person that calleth *Iohn* to this new office, is set downe in the next fiue Verses following, wherein the

the excellent glory of Chriſts perſon is deſcribed. Firſt from the place where Chriſt did appeare vnto him. Secondly, from the ſeuerall parts and members of his royall perſon. ver.13,14, 15,16.

Thirdly, from his prouident care ouer his true Miniſters, and all his faithfull people.

Touching the place where Chriſt in a viſion did appeare to *Iohn*, he ſaith it was *in the middeſt of the ſeuen golden Candleſticks*. For ſaith he, *I turned backe to ſee the voyce that ſpake with me, and when I was turned, I ſaw ſeuen golden Candleſtickes, and in the middeſt of the ſeuen Candleſticks one like the Sonne of man, &c.* The ſeuen golden Candleſticks are interpreted by Chriſt himſelfe, in the laſt Verſe of this Chapter, to be the ſeuen Churches. The Churches are ſaid to be of gold, becauſe Chriſt delighteth in them as we do in gold; he valueth euery true member thereof, as we do gold: for euery beleeuer is all glorious within: euery true Chriſtian is very faire and beautifull: euery regenerate man is all as gold, euen as moſt pure gold.

It is ſaid afterward, that Chriſt walketh *in the middeſt of the ſeuen golden Candleſtickes*: that is, he is alwayes preſent with his ver.11.13.

Church,

Church, to feede it, gouerne it, defend it, and comfort it. The Prophet ſaith that Chriſt hath ſeuen eyes which goe through the whole world: whereby is ſignified his watchfull prouidence for his Church: for he is alwayes looking out for the good of it, to defend and protect it againſt all aduerſary power. Which thing was figured in the Rammes skinnes, wherwithall the Arke was couered, to defend it againſt all violence of wind and weather. Euen ſo the mercifull protection of Chriſt, is as it were the continuall couering of his Church.

As touching the parts and members of his royall perſon, hee is deſcribed of his head, and hayre, of his face, of his eyes, of his voyce, of his feet, of his garments, and of his gyrdle.

As concerning his head and hayre, they are ſaid to be as *white as wooll, and as ſnow*, which ſignifie his great wiſedome and knowledge, to performe all things in his Church, for wiſedome and knowledge for the moſt part doe accompany white heads, and gray haires.

His face ſhineth as the ſunne in his ſtrength. Which ſignifieth that Chriſt is the ſame to his Church, that the Sunne is to the World.

For

For as the Sun lighteneth the whole World with his brightneſſe, ſo Chriſt with the brightneſſe of his face enlightneth his whole Church.

His eyes are like a flame of fire: that is, exceeding bright, and piercing into all places, yea the very hearts of men; for nothing is hid from his ſight, with whom we haue to doe. Hee hath Eagles eyes to foreſee all dangers intended and plotted againſt his Church, that hee may in due time preuent them.

His voyce is compared *to the ſound of many waters*, becauſe it ſhould ſound throughout all the world by the preaching of the Goſpell. *Waters* is expounded Chapter 17. verſe 15. of multitudes, nations, and tongues. Chriſts voyce therefore is like many Waters, becauſe his voyce ſhould goe through many Countries and Kingdomes.

His feete are compared to *fine braſſe*: to ſignifie both the perfection of all his wayes, and alſo his mighty power to tread downe all his enemies.

He is clothed with a garment downe to the ground, to ſignifie that he walketh as King and Prieſt in the midſt of the 7. golden Candleſticks. For Kings and Prieſts in old time did

did weare long garments, ſpecially in the execution of their offices.

He is girded about the paps with a golden girdle: for as Kings and Prieſts did gird their garments cloſe vnto them, leaſt otherwiſe they might be hindred in the execution of their offices, ſo Chriſt girdeth himſelfe cloſe to his buſineſſe: for he is no idle beholder of the ſtate of his Church, but one that continually worketh out the good thereof.

Concerning his prouident care ouer his faithfull Miniſters, he is ſaid to carry them in his right hand: for *hee had in his right hand ſeuen ſtarres*: that is, the Miniſters of the Churches.

ver. 16. ver. 20.

As Chriſt ſaith; *The ſeuen ſtarres are the Angels*; that is, the Miniſters of the ſeuen Churches. Miniſters are compared to Starres, becauſe they ſhould ſhine as bright Starres in this darke world, both by life and doctrine.

Chriſt is ſaid to hold them in his right hand, becauſe he alwayes defended them againſt the malice and fury of the World, which of all others is moſt outragiouſly bent againſt them, and their fauorites. But let men take heed of ouer-bold preſuming to pull the ſtars out of Chriſts right hand

hand, leaſt they ſmart for it. The world is very buſie this way, they thinke to wring them out of his hands; but alas poore ſoules, they are not able, he holdeth too faſt, who can pull them out of his right hand? If they continue bold, and buſie this way, they may hap at laſt take a Beare by the tooth, and peraduenture pull an old houſe vpon their heads.

Another reaſon why Chriſt is ſaid to hold the ſeuen Starres in his right hand, is becauſe he worketh by them, and their miniſtery, as an Artificer with his toole in his right hand. The things which Chriſt hath done by theſe inſtruments are glorious and admirable. For by the miniſtery of the Goſpell he hath conuerted many ſinners, and ſaued many ſoules, then the which nothing can be more honourable and wonderfull: and therefore the Word of God which is the Miniſters weapon, is compared to *a ſharpe two edged ſword, which came out of Chriſts mouth.* Now vnto all this may be added that Chriſt ſaith; *he was dead, but now aliue*, becauſe he dyed, and roſe againe. And alſo that he ſaith; *He hod the keyes of Hell and Death:* that is, authority and and power ouer Hell and damnation. For he hath abſolute power

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ouer Hell and damnation. For he hath abſolute power to open and ſhut, bind and looſe, and therefore it is written, *He hath the key of* Dauid, *which openeth, and no man ſhutteth, and ſhutteth, and no man openeth.* All this ſetteth forth the great power and glory of Chriſts perſon, and all aymeth at this marke and end, to commend vnto vs the authority of this booke, becauſe it commeth from a perſon of ſo great dignity and excellency. Laſt of all, it remaineth to ſhew how *Iohn* was affected with this viſion, wherein Chriſt did ſo glorioufly appeare vnto him: for he ſaith; *When I ſaw him I fell at his feete as dead.* Wherein he ſheweth how greatly he was amazed and daunted with the ſight of Chriſts moſt glorious perſonage. He was ſtricken with ſuch an aſtoniſhment and feare, that there was almoſt no life, or ſpirit left in him, & all this was to humble him, and to ſtrike him downe euen to the ground, in as much as by it, he findeth his owne weakeneſſe and imperfection; nor capable of ſuch a ſight, ſo farre as to endure it. It was no doubt profitable, or rather neceſſary, that this holy Seruant of God, ſhould thus be humbled and made fit to receiue this Reuelation, with the greater reuerence from his

from his great Lord and Maiſter. And alſo it maketh much for our profite, as appeareth in that euery part of this viſion is rehearſed in the Epiſtles to the Churches. But to conclude; *Iohn* being thus humbled and caſt downe in himſelfe, is comforted and raiſed vp by Chriſt, *who laid his right hand on him, and willed him to feare nothing.* For ſayth he: *I am the firſt and the laſt, and am aliue, but I was dead, behold I am aliue for euermore.* In which words hee doth greatly cheare vp *Iohns* heart, and telleth him plainely, that this might and terror of his perſon is bent onely againſt the wicked enemies of his Church, nothing at all againſt the friends thereof: but contrariwiſe, that all this power and glory, might, and Maieſty, is wholy and altogether for the good of his Church. Wherein we may all clearely ſee and know to our great comfort, that the ſame arme of God which caſteth downe the wicked, rayſeth vp the godly: the ſame power which woundeth them, healeth vs: the ſame hand which deſtroyeth them, ſaueth vs: the ſame might and Maieſty which hurteth them, helpeth vs. For whatſoeuer is in God, is wholy for his, and wholy againſt thoſe that are none of his. And thus much

concerning the firſt Chapter, ſhall ſuffice.

CHAP. 2. and 3.

I Haue thought good to handle theſe two Chapters together, and in a generall and compendious manner to ſet downe the moſt ſpeciall matters contained in them both: not meaning to inſiſt vpon euery particular, both becauſe theſe two chapters are plaine, and eaſie to vnderſtand, and alſo becauſe they haue bene ſufficiently beaten vpon by many. Theſe two Chapters do generally containe ſeuen Epiſtles, written to the ſeuen Churches of *Aſia*: wherein the preſent eſtate of the Churches of *Aſia* is very liuely deſcribed, and in them the eſtate of all other Churches then militant vpon the face of the earth. Euery one of theſe ſeuen epiſtles containeth foure things.

Firſt, an *Exordium* or entrance into the matter.
Secondly, a generall propoſition.
Thirdly, a narration.
Laſtly, a concluſion.

The *Exordium* or entrance of euery Epiſtle containeth two things; namely, the perſon to whom the Epiſtle is written, and

and the Perſon from whom the Epiſtle is written.

The propoſition is one and the ſame in all theſe Epiſtles, contained in theſe words: *I know thy workes.*

The narration containeth the matter of each Epiſtle, and conſiſteth of commendations and diſcommendations; of admonitions, reprehenſions, threats, and promiſes.

The concluſiō of euery epiſtle, is one & the ſame, in theſe words: *let him that hath an eare heare what the Spirit ſaith to the Churches.*

Firſt concerning the perſon to whom theſe Epiſtles are ſent, he is named in the beginning of euery Epiſtle, *To be the Angell of ſuch and ſuch a Church.* By this word Angel, he meanes not the inuiſible ſpirits which we cal the Angels of heauen; for the things attributed to theſe Angels, can in no wiſe agree to the inuiſible Spirits, as to be Angels of ſeueral Churches: to be neither hot nor cold, to leaue their firſt loue, to repent & amend, and ſundry ſuch like attributes thorough al theſe epiſtles. But by the word Angel, he meaneth the Miniſter or Paſtor of euery Church: which therefore is called an Angell, becauſe hee is the Miniſter of God, as the word ſignifieth: As alſo becauſe euery faithfull

Miniſter ought to be receiued and regarded as an Angell of God, as the Apoſtle witneſſeth of the *Galathians*, that *they receiued him as an Angell of God, yea as Chriſt Ieſus.* And hee giueth many admonitions in his Epiſtles to this effect: for he would haue all faithfull and painefull Miniſters to bee greatly reuerenced and had in double honor: to bee acknowledged and had in ſingular loue for their workes ſake: to be cared for, to be made much of, and to want nothing. For indeede a good Miniſter is a Iewell of price. A good Miniſter is as a friend in Court, which we ſay is better then penny in purſe. A good Miniſter is like a candle, which ſpendeth it ſelfe to giue light to others. A good Miniſter is like a cocke, which by the clapping of his wings awaketh himſelfe, and by his crowing awaketh others. For a good Miniſter by his priuate ſtudies, prayers, and meditations, awaketh himſelfe, & by his publik preaching awaketh others. The Scripture affirmeth a good Miniſter to
2.Cor.8.23 be the very glory of Chriſt. And againe, that a good Miniſter is a ſingular bleſſing of
Ier.3.14. God. For the Lord himſelfe ſayth; *I will take you one of a citty, and two of a Tribe, & will bring you to Zion: and I wil giue you a paſtors*

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according to my heart, which ſhall feede you with knowledge & vnderſtanding. Now then, if a good Miniſter be ſo great a bleſſing of God, and ſo peareleſſe a pearle, how great is the ſin of thoſe, which contemne them, and tread their Miniſtry vnder foote, as vile and nothing worth? Our Lord Ieſus ſayth of all ſuch: *He that deſpiſeth you, deſpiſeth me.* Let thoſe ſcoffers & ſcorners therefore take heed how they deſpiſe Chriſt, for aſſuredly he wil not long put it vp at their hands. Luk. 10. 16.

If any man demaund a reaſon, why all theſe Epiſtles are ſpecially ſent and directed to the Angels or Paſtors of the Churches, ſeeing *Iohn* before, cha. 1. v. 11. is commanded to write them to the Churches of *Aſia*: I anſwer, that he writing to the Paſtors, excludeth not the Churches, but in them, or vnder them, he writeth to the whole Churches, as it plainly appeareth in the concluſion of euery Epiſtle, when he ſaith: *Let him that hath an eare, heare what the ſpirit ſaith to the Churches.* Then that which is ſpoken to the Angel of the church, is ſpoken to the church. The reaſon why the ſpeech is ſpecially directed to the Paſtor of euery Church, is, becauſe the good or bad eſtate of the Church, for the moſt part, dependeth vpon the

Miniſter. For commonly we ſee it commeth to paſſe; Such a Paſtor, ſuch people: Such a Shepheard, ſuch ſheepe: Such a Husbandman, ſuch husbrandry. And as the Prophet ſaith: *Like Prieſt, like people.* For we may obſerue in all theſe Epiſtles, that where the Miniſter is commended, the people are commended; and where the Miniſter is diſcommended, the people are diſcommended alſo. So that they ſtand and fall, ſinke and ſwimme together. As concerning the perſon from whom theſe Epiſtles are ſent, it is Ieſus Chriſt, who is very glorioufly deſcribed of his diuerſe qualities in the entrance of euery one of theſe Epiſtles. Firſt in the Epiſtle to the Church of *Epheſus*, it is ſayd: *Theſe things ſaith he that holdeth the ſeuen Starres in his right hand, and which walketh in the middeſt of the ſeuen Candleſtickes.* Secondly, in the Epiſtle to the Church of *Smyrna*: *Theſe things ſaith he that is firſt and laſt, which was dead, and is aliue.* Thirdly, to the Church of *Pergamus*: *Thus ſaith he which hath the ſharpe ſword with two edges.* Fourthly, to *Thyatira*: *Theſe things ſaith the Sonne of God, who hath eies like a flame of fire, and his feete like fine braſſe.* Fiftly, to the church of *Sardis*: *Theſe things ſaith hee that*

Hoſ. 4. 9.

that hath the ſeuen Spirits of God, and ſeuen Starres. Sixtly, to the Church of *Philadelphia*, it is thus ſayd of Chriſt: *Theſe things ſaith he that is holy and true, which hath the key of Dauid, which openeth, and no man ſhutteth, and ſhutteth, and no man openeth.* Laſtly, to *Laodicea* it is thus ſayd: *Theſe things ſaith* Amen, *the faithfull and true witneſſe, the beginning of the Creatures.*

Now then we do plainely ſee how glorioufly Ieſus Chriſt is deſcribed of his ſeuerall properties in euery one of theſe Epiſtles, and what honorable and magnificent titles are giuen vnto him: and all to this end, to moue attention, and to worke in vs a reuerence of ſo great a Perſonage, that wee might more ſeriouſly regard, and deepely ponder the things which proceede from ſo great a Maieſty. For wee ſee and know by common experience, that almoſt euery mans words are heeded & regarded according to the opinion & reuerence which is had of his Perſon. Syth then that euery one of theſe Epiſtles is fronted with this great authority: *Thus ſayth the ſon of God: Thus ſaith Chriſt: Thus ſaith* Alpha *and* Omega; therefore we ought to giue diligent heed to the things here in contained. So likewiſe we reade in the He-

brewes, that after the holy Ghoſt had very notably deſcribed the perſon of Chriſt, and extolled him farre aboue the Angells and all other creatures, he giueth the vſe of it in the beginning of the ſecond chapter, ſaying: *Therefore we ought to giue more diligent heed to his doctrine.* And thus much concerning the *Exordium* or entrance of theſe ſeuen Epiſtles, touching the Perſon to whom, and the Perſon from whom theſe Epiſtles are ſent. Now it followeth to ſpeake a word or two of the generall propoſition contayned in theſe words: *I know thy workes.* We reade in all theſe Epiſtles, how the Sonne of God praiſes ſome of the Churches, and diſpraiſes others: commends ſome Paſtors, and diſcommends others. Now he that will praiſe or diſpraiſe, muſt ſpecially looke to this, that he be vpon a good ground: & therfore Ieſus Chriſt before hee enters into any prayſing or diſprayſing, commending, or reprouing, doth firſt proteſt that he knoweth their workes, and is priuy to all their particular actions, yea, their very thoughts; and therfore cannot erre or be deceiued in his cenſures. True it is indeed, that men may erre in their opinions & cenſures of others, becauſe they know not mens hearts, and with what affections

tions things are carried. Men, I ſay, may praiſe or diſpraiſe too much or too little. But Ieſus Chriſt whoſe eyes are a flame of fire, and which ſearcheth the reines, cannot faile one iot, nor erre a haires bredth as we ſay, either in commending or diſcommending, and therefore hee ſtoppeth their mouthes at the firſt daſh, ſo as they can haue nothing to reply, when hee ſaith, *I know thy workes*: I know well enough what thou art, and what thou haſt beene; I am not deceiued in thee, I know thy ſitting downe and riſing vp, and am accuſtomed to all thy wayes; And this briefefly of the propoſition. The narration (as is aforeſaid) containeth the matter of the Epiſtles, conſiſting of praiſes and diſpraiſes, admonitions, reprehenſions, threats and promiſes.

Touching the firſt, wee finde that ſome Churches are wholly commended, others wholly diſcommended: others partly commended, partly diſcommended. As for example, the Paſtor and people of *Smyrna* and *Philadelphia*, are generally commended for all things, and diſcommended for nothing; there is no fault found with them; that is, no groſſe fault, as in others: for they were not without common corruptions and infirmities.

ties. The Miniſter of *Smyrna* was a very rare and excellent man, although a poore man to the world-ward. For Chriſt ſaith thus vnto him: *I know thy pouerty: but thou art rich*; that is, rich in grace, and the manifold gifts of the Spirit. Thou haſt done great ſeruice to the Church. Thou haſt imployed thy gifts to the good of many. Thou takeſt great paines in the Miniſtery, and art greatly bleſſed in thy labours: for thou haſt an excellent flocke, a notable good people, and therfore I cannot but greatly commend both thee and them. The Miniſter of *Philadelphia* was alſo a very worthy and notable man.

Apoc. 2.9.

For although his gifts were not ſo great as ſome others, yet was he very painefull and faithfull in a little: of whom it is ſaid, *Thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my name:* that is, thou art very conſtant in the profeſſion and practiſe of Chriſtian Religion. And thereupon Chriſt promiſeth to bleſſe his labours. For ſaith he: *I will make them of the ſinagogue of Sathan which call themſelues Iewes, and are not, but do lye: Behold, I ſay, I will make them that they ſhall come and worſhip before thy feete, and ſhall know that I haue loued thee.* Here we do plainely ſee how Chriſt promiſeth

ſeth to bleſſe this mans Miniſtery, for his painefulneſſe and diligence, although he was not of the greateſt gifts. For men of greateſt gifts are not alwayes moſt bleſſed in their labours. For God doth commonly worke the greateſt things by weake meanes, that all glory might redound vnto him, and no fleſh might boaſt in his ſight. For otherwiſe, if men of greateſt gifts ſhould alwayes bee moſt bleſſed in their labours, and winne moſt ſoules vnto God, then we would bee ready to aſcribe that to men, and their gifts, which is proper vnto God; and ſo his praiſe and glory ſhould be ſomewhat eclipſed. Thus we ſee what excellent men the Miniſters of *Smyrna* and *Philadelphia* were, and what excellent people they had in their charges. But on the contrary, the Paſtor and the people of *Sardis* are *Laodicea*, are diſcommended for all things, and commended for nothing. Indeed the Miniſter of *Sardis* had a great name for learning, and other good gifts, but hee was growne very idle and negligent, & did little good with his gifts. Of whom it is ſaid: *Thou haſt a name that thou liueſt, but thou art dead.* That is, there was no ſpirit in him, no life of grace, his gifts waxed ruſty for want of vſe: he was fallen aſleepe:

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he was fallen away from the grace of God: he was nothing the man which he had been. Therefore hee is admoniſhed to awake and ſtrengthen the things which remaine, which were ready to dye.

The Miniſter of *Laodicea*, and the people alſo, were growne luke-warme, neither hot nor cold; they were become careleſſe and ſecure, not caring greatly which end went forward in Gods matters, ſo they might enioy the preſent profits and pleaſures of this life.

Concerning the Paſtors and people of *Epheſus*, *Pergamus*, and *Thyatria*, they are partly commended, and partly diſcommended. Theſe three were reaſonable good Miniſters, and had many good parts in them, and tooke paines in their charges, although there be ſome faults found with them. For the Miniſter of *Epheſus* is commended for ſixe things; for labour, for patience, for zeale, for wiſedome, for ſincerity, and for courage: but diſcommended for leauing his firſt loue; that is, for reuolting, or ſomewhat going backe, or rather indeede, for cooling in the loue and zeale of God. The Miniſter of *Pergamus*, and people alſo are greatly commended for their conſtant profeſſion of the truth

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in the middeſt of manifold troubles, and the very heate of perſecution. For the rage of the enemies grew ſo fierce againſt the profeſſion and profeſſors of the Goſpell, that *Antipas* the Paſtor of *Pergamus* (as ſome ſuppoſe) was put to death. For Chriſt ſaith thus of his Church: *Thou dwelleſt where Satans throne is, and yet thou keepeſt my name, and haſt not denyed my faith, euen in thoſe dayes when* Antipas *my faithfull Martyr was ſlaine among you, where Satan dwelleth.* Apo. 2. 13.

But yet notwithſtanding this Church is found fault withall for ſome few things, that is, two groſſe faults: the one for ſuffering the doctrine of *Balaam* to be broched there by the inſtruments of Satan: the other, that they maintained the doctrine of *Nicolaitans*. The doctrine of *Balaam* did vphold the lawfulneſſe of eating things ſacrificed to Idols, and of committiug fornication, for he taught *Balac* the King of *Moab*, thus to put a ſtumbling blocke before the children of *Iſrael*. The doctrine of the *Nicolaitans* did vphold the common vſe of women, that is, that women might be made common. Theſe two moſt groſſe and abſurd doctrines, were ſuffered and maintained in the Church of *Pergamus*. Apo. 2. 14.

As conceming the Church of *Thyatira*,

tira, they are greatly commended for their
Apoc.2.19 loue and ſeruice to the Church; for their faith, patience, and manifold workes, and eſpecially for their conſtant proceeding in religion and godlineſſe, and that with increaſe. For of this Church it is ſaid: *I know thy loue and ſeruice, and faith, and thy patience, and thy workes, and that they are moe at the laſt then at the firſt.* But this Church is diſcommēded for ſuffering the wicked woman *Iezabell*, (that is, a falſe Propheteſſe, who was craftily crept into this Church) to teach and ſeduce the people of God in that congregation, teaching the ſame falſe do-
Apoc.2. ver.10. ctrine that *Balaam* did at *Pergamus*: which was, that it was lawfull to commit fornication, and to eate meates ſacrificed vnto Idols. Hitherto concerning the prayſes and diſprayſes of the Churches. Now followeth to ſpeake of the admonitions.

Firſt the Church of *Epheſus* hauing fallen from their firſt loue, is admoniſhed to remember from whence they were falne, to repent, and to doe their firſt works. Alſo the Church of *Smyrna* is admoniſhed & exhorted to ſtand faſt in the midſt of thoſe perſecutions and troubles, which ſhould be raiſed vp againſt it, by the Emperor *Traianus*, and con-

continue for the ſpace of ten yeares. They are therfore exhorted & encouraged by our Lord Ieſus, not to feare the things which they ſhould ſuffer: for although the Diuel and his Inſtruments ſhould haue ſcope to perſecute and impriſon them for ten dayes, that is, ten yeares, according to prophetical account; yet if they did continue faithfull to the death, they ſhould haue the Crowne of life. The church of *Pergamus* ſuffering & maintaining the doctrine of *Balaam*, and the *Nicolaitans*, is admmoniſhed to repent and amend. The Church of *Thyatira*, which ſuffered the falſe doctrine of *Iezabel*, is admoniſhed to looke to her ſelfe, and to hold faſt the truth of Religion. *Sardis* being dull and dead, is admoniſhed to awake and ſtrengthen the things which remaine that were ready to die. *Philadelphia* is admoniſhed to hold that which they had, that no Man take their Crowne. *Laodicea* being neither hot nor cold, but luke-warme, is admoniſhed to be zealous and amend. And although they thought their ſtate good enough, being puft vp with conceitedneſſe, yet are they charged to bee poore, naked, and blinde, and thereupon counſelled and admoniſhed to buy ſpirituall gold, that they may bee rich: and

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ſpirituall garments to hide their nakednesse, and ſpirituall eye-ſalue, to annoint their eyes that they may ſee.

Concerning reprehenſions, *Epheſus* is reproued for going backward: *Pergamus* and *Thyatyra* for ſuffering and maintaining corrupt doctrine, as formerly hath beene ſhewed. *Sardis* for dulneſſe, deafneſſe, and vnſoundneſſe in their manner of worſhipping God. *Laodicea* for luke-warmeneſſe and conceitedneſſe.

Touching threats, *Epheſus* is threatned, that except they repent and doe their firſt workes, their Candleſtick ſhould be remoued out of his place; that is, the Church ſhould be traſlated to ſome other place, but not deſtroyed. For God doth remoue, but not deſtroy his Candleſticks. *Pergamus* is threatned, that vnleſſe they did ſpeedily repent, Ieſus Chriſt would come ſhortly and fight againſt them with the ſword of his mouth. *Thyatira* is threatned, that except they repent them of their workes, they ſhould be caſt into a bed of affliction, and all their fauorites ſhould be ſlain with death. *Sardis* is threatned, that if they did not watch and awake, Chriſt would come ſuddenly vpon them as a Theefe, and they

ſhould

ſhould not know what houre he wold come.

Concerning promiſes, they be very great and large; for euerlaſting ioy, and the very fulneſſe of glory is promiſed to all that fight the good fight of faith, and ouercome in the ſpirituall battell againſt the fleſh, the world and the Diuell. *Epheſus* is promiſed, that if they fight it out couragiouſly & conſtantly to the end, they ſhould eate of the tree of life, which is in the middeſt of the paradiſe of God.

Smyrna is promiſed in like caſe, that they ſhould not be hurt of the ſecond death. *Pergamus* likewiſe is promiſed to eate of the *Manna* that is hid, and to haue the white ſtone of victory giuen them. *Thyatira* is promiſed to haue power giuen them to rule ouer Nations, and to be lightned with heauenly brightnes, like the morning Star. *Sardis* is promiſed to be cloathed with white array; that is, with heauenly glory, and to haue their name continued in the booke of life. *Philadelphia* is promiſed to haue a pillar made in the Temple of God; that is, a firme and vnmoueable place of eternall glory. *Laodicea* is promiſed to ſuppe with Chriſt, and to ſit with him vpon his throne for euermore. Thus we ſee what great and precious

promiſes are made to al Churches that fight and ouercome in this their ſpirituall battell and conflict.

Concerning the concluſion, it is one and the ſame to all theſe ſeuen Churches. Wherein they are exhorted, that ſuch as haue eares to heare, ſhould heare, ponder, and conſider all the foreſaid praiſes and diſpraiſes, admonitions, reprehenſions, threates, and promiſes. And it is therefore ſaid, Such as haue eares, becauſe there are very few to be found that haue circumciſed and ſanctified eares, to heare and vnderſtand heauenly things. This is proper to the elect, this is but to whom it is giuen. And thus briefly and generally we ſee what was the preſent ſtate of euery one of the Churches of *Aſia*, vnto which this Propheſie was to be ſent: ſo that by them we may ſee in what eſtate the vniuerſall Church militant was at that time. For as ſome of theſe ſeuen as yet ſtood firme, and others had much declined, ſo was it with all other Churches.

Hitherto concerning the firſt viſion, containing generally the inſcription of this booke: *Iohns* ſalutation to the Churches: *Iohns* new calling: The excellency of Chriſt which called him: And the preſent eſtate of the

the Church. Now we are to proceed to the ſecond viſion, contained in the next eight Chapters to the twelue, wherein is ſhewed, what ſhould be the future eſtate of the Church in all ages, euen vnto the end of the world.

CHAP. 4.

THe principall thing contained in this fourth Chapter, is a deſcription of the Perſon of God, the author of this booke, who is moſt gloriouſly deſcribed of that excellent glory that is in himſelfe, and of his royall throne which hee ſitteth vpon, and of his goodly retinue, and troupes of Saints and Angels attending about his moſt glorious throne. Whereunto is added the diuerſe qualities, both of Angels and Saints, both in themſelues and their owne natures: as alſo in their manner of praiſing and worſhipping of God. This is the generall ſumme and ſenſe of this Chapter.

But for the better clearing and more full opening of it, I will come to the words of the text, and open them as they lie in order.

After this I looked, and behold a doore was open in Heauen, and the firſt voice I heard, was as it were of a Trumpet, talking with Verſe 1.

me, ſaying: Come vp hither, and I will ſhew thee the things which muſt be done hereafter.

Theſe words (*After this*) haue relation to the firſt viſion ſpoken of before, as if he ſhold ſay, after I had receiued the former viſion, concerning the preſent eſtate of the Church, now I had another viſion concerning the future eſtate thereof; and therefore he ſayth, *a doore was opened in Heauen*, that he might come in and ſee all theſe things which ſhould be reuealed to him. For the opening of the doore in Heauen doth here ſignifie the vnlocking of heauenly things vnto *Iohn*, or his entrance into them: for ſo the word *doore* is taken. 2. *Cor.* 3. 12. *Apoc.* 3. 8. After the opening of the doore, he is called vp with a loud voice, like a trumpet, ſaying: *Come vp hither*: for although the doore was opened, yet durſt he not enter in till he was called and commanded to come in. For in theſe caſes he doth not preſume in any thing as of himſelfe, without ſpeciall warrant and direction: As the Scripture ſaith: *No man taketh this honor vnto himſelfe, but hee that is called of God, as Aaron was.* The voice that calleth him, is like a Trumpet that is loud & ſhril, that he might be ſtirred vp more diligently

Heb. 5. 4.

gently to attend vnto the contemplation of theſe great ſecrets which ſhould be reuealed vnto him. This voice commandeth him to come vp hither: which ſheweth that *Iohn* was rapt vp in the Spirit vnto the Heauens to ſee this viſion. This voice promiſeth *to ſhew him things which muſt be done hereafter*: that is, that he ſhould be made acquainted with the future eſtate of the Church, as already he was with the preſent eſtate thereof.

And immediately I was rauiſhed in the Spirit, and behold a Throne was ſet in Heauen, and one ſate vpon the Throne. verſe 2.

Vpon this ſuddaine and extraordinary calling by ſo heauenly and loud a voice, *Iohn* was foorthwith rauiſhed in ſpirit. For as the Prophet *Ezechiel* was by the Spirit in the viſions of God, carried from *Chaldea* to *Ieruſalem*: So this holy Apoſtle is carried by the Spirit in the viſions of God into heauen, and by the ſame Spirit is made fit & capable of al theſe heauenly viſions which ſhould be ſhewed him. So that in all this we do plainly and clearely ſee, that *Iohn* hath as it were a further calling and admittance from Heauen, to behold & ſee theſe wonderful ſecrets which now are to be imparted vnto him.

Behold, a Throne, &c. Here beginneth the Verſe 2.

deſcription of the moſt high and glorious maieſty of God, who is deſcribed after the manner of earthly Kings and Iudges ſitting vpon their thrones and iudgement ſeats. For he is King of *Zion*, & Iudge of al the world.

Verſe 3. *And he that ſate, was to looke vpon like vnto a Iaſper ſtone, and a Sardine, and there was a Raine-bowe round about the Throne like an Emeraud.*

God for his admirable glory and beauty, is here compared to two moſt precious ſtones. The one which is the Iaſper, being of a perfect greene colour, as Philoſophers write: the other, which is the Sardine, being of a moſt bright red colour. Nothing can ſufficiently reſemble the glory of God, being infinite: but theſe things, being the moſt precious vnder the Sunne, do after a ſort ſhaddow it vnto vs.

There was a Raine-bow round about the Throne, which may ſignifie, that Gods Throne in glory and beauty doth farre excell all other Thrones of mortall Princes; yea, euen that of *Salomon*, which was of moſt pure Iuory: or rather it may ſignifie, that although God in himſelfe is moſt glorious & admirable, yet hee keepeth promiſe and couenant with the ſons of men. For the Raine-

bow

bow was a ſigne of his couenant, as appeareth *Gen.9.* and aſſuredly God wil be mindful of his couenant to a thouſand generations. This Raine-bow is ſaid to be like an Emeraud, which is alwaies of a freſh greene colour, ſignifying that Gods couenant of grace and mercy towards his Church, is alwayes freſh and greene, and his goodneſſe towards his people perpetuall and vnchangeable.

Moreouer, God is deſcribed of his glorious retinue, and heauenly company about him. For it is ſayd: *Round about the throne were 24. ſeats, & vpon the ſeats 24. Elders*: Which ſignifie the whole Church, both militant & triumphant, both of Iewes and Gentiles; and are therefor call 24. becauſe the Church of the Iewes grew out of 12. Parriarches: and the church of the gentiles out of 12. apoſtles. And as the glory and pompe of mortal kings is ſet out by their troups & traines of nobles, and other excellent perſonages: So the glory of God (which in it ſelfe can receiue no encreaſe) is to our capacity commended and ſet forth by his goodly companies of Saints and Angels. Theſe 24. Elders are cloathed in white rayment, which ſignifieth their righteouſneſſe, as it is expounded, chapter 19. verſe 8. *not inherent, but imputatiue:* Verſe 4.

For they hauing no righteouſneſſe of their owne, Chriſts righteouſneſſe is imputed vnto them through faith, and through faith is made theirs: *For Abraham beleeued, and it was imputed vnto him for righteouſneſſe.* Theſe 24. Elders had on their head crownes of gold, which ſignifie their victories ouer the world: for al the elect ouercome the world through faith, as S. *Iohn* teacheth; and not the world only, but euen the fleſh and the Diuell alſo: And therefore the crowne and garland of victory belongeth vnto them as moſt valiant conquerors.

Moreouer it is ſayd, that *out of the throne proceed lightnings, and thundering, & voyces,* verſe 5. which ſignifie his terror and fearefull power in the preaching of the Law: for the preaching of the Law, is as it were a voice of lightning and thundring. The powerful preaching of the law, is the very thundering of hell, and lightning of the wrath of God vpon al impenitent ſinners: and therfore at the deliuery of the law, there were lightnings & thundrings, and mount *Sinay* it ſelfe did tremble and ſhake.

Further it is ſaid, *there were ſeuen lampes of fire burning before the throne, which are the ſeuen Spirits of God.* Theſe ſeuen lampes

which

which are interpreted to be the ſeuen ſpirits of God, do ſignifie the preaching of the Goſpell, and the manifold graces and gifts of the Spirit; which are giuen to the Church by the meanes thereof. For the Goſpell giueth a cheerefull and comfortable light, being the Miniſtery of the Spirit, as the Apoſtle ſaith, and therefore is reſembled to ſeuen Lamps. So then from the throne, that is, from the preſence of God, proceedeth both Law and Goſpell, and the Miniſtery of them both for the ſauing of ſoules. And all this maketh much for the ſetting forth of Gods glory and Maieſty, being the marke heere aimed at.

And before the throne, there was a Sea of glaſſe like vnto chriſtall. ver. 6.

This Sea of glaſſe is the world, which is fitly compared to a Sea, beeauſe it is full of ſtormes, tempeſts, and waues, that are continually raiſed vp in it.

It is full of Rocks, vpon which many daſh, and make ſhipwracke.

It is compared to a Sea of Glaſſe, for the brittleneſſe, changes, and vncertainty of all things in the world.

It is ſaid to be before the Throne like Chriſtall, becauſe the all-ſeeing God doth as

as cleerely behold from his Throne all the thoughts, words, and workes of the ſonnes of men, and all other particular actions of all his creatures vnder the Sunne, as wee behold our face in a Chriſtall. For *all things are naked, and as it were laid out in an anatomy vnto his eyes, with whom we haue to do.*

ver. 6. Moreouer it is ſaid, that *in the middeſt of the throne, and round about the throne, were foure Beaſts, full of eyes before and behinde.* Theſe foure Beaſts do ſignifie the Angels of Heauen, the inuiſible and elect Angels, as it is expounded, *Ezech.* 10. verſe 20. where the Prophet in a viſion ſeeth foure beaſts, as it were bearing vp and drawing Gods Chariot of triumph. And at the 20. verſe he ſaith expreſſely, that hee at laſt vnderſtood they were the Cherubins. The firſt and tenth Chapter of *Ezechiel* being throughly looked into, do make make this plaine. The reaſon why the Angels are called by the name of Beaſts, is, becauſe in the next verſe they are compared to beaſts for their qualities of certaine beaſts. They are named foure in number, being otherwiſe innumerable, becauſe they are likened to foure ſeuerall beaſts.

The Angels are ſaid to haue eyes before and behind, for their great vigilancy ouer the Church,

Church, and euery member thereof, and becauſe they are endued with knowledge of things paſt and things to come: and laſt of all, becauſe they ſee and diſcerne almoſt all actions vnder the Sun, vpward and downeward, backward and forward.

And the firſt beaſt was like a Lyon, the ſecond like a Calfe, &c. ver. 7.

Here the Angels are compared to foure ſeuerall beaſts; to a Lyon for ſtrength and courage: to a Calfe or an Oxe, for ſeruice and vſe: to a Beaſt hauing the face of a man, for wiſedome: to an Eagle, for ſwiftneſſe and readineſſe to execute the will of God. And moreouer, becauſe the Eagles ſoare aloft, and flye a very h gh pitch, we are giuen to vnderſtand, that the heauenly Spirits are much in celeſtiall contemplation, and do receiue the knowledge of hid ſecrets and counſels, for they are much aloft about the throne of God, and many high and deepe ſecrets are opened vnto them.

And the foure beaſts had each of them ſixe wings about him, and they were full of eyes within, &c. ver. 8.

This maketh it very plaine, that by theſe Beaſts are vnderſtood the ſixe Angels, becauſe he aſcribeth vnto euery one of them

ſixe

ſixe wings a peece. For the Angels are deſcribed with wings, both in the firſt and tenth of *Ezechiel* before mentioned: and alſo in the ſixt Chapter of the Propheſie of *Iſaias*, where the Seraphins are ſaid to haue ſixe wings apeece; two to couer their faces: two to couer their feete: and two to flye withall. And they haue two wings to couer their faces withall, becauſe they are not able to endure the vneonceiueable brightneſſe and glory of God, for he dwelleth in vnapprochable light. They haue two wings to couer their feete withall, becauſe mortall men are not able to looke vpon the brightneſſe that is in Heauen. For we read that many haue beene aſtoniſhed and dazeled with the glory and brightneſſe of Angels, ſo glorious creatures are they. They haue two wings to flye withall, to note their prompt obedience and readines to execute the commandements of God, as formerly was ſhewed. Moreouer, the Angels are ſaid to haue wings and to flye ſwiftly: becauſe God by them doth ſpeedily diſpatch many purpoſes, actions and ſeruices here below: and for this cauſe the Scripture affirmeth, that *hee rideth vpon the Cherubins: that he dwelleth between the Cherubins: and that hee maketh the Clouds*

Clouds his Chariots, and walketh vpon the wings of the winde. For as earthly Kings are in their progreſſes carried in their moſt ſumptuous coaches, drawne by the moſt exellent Coach-horſes, to diſpatch great buſineſſes, and many waighty affaires within their dominions: ſo the Viſions in *Ezechiel* do ſhew that the immortall King is carried moſt ſwiftly in his Chariot of triumph, drawne by the Cherubins, as it were by beaſts, to direct and ouerrule all actions vnder the Sun. Moreouer, theſe Angels are ſaid to *bee full of eyes within*, to note not onely their fulneſſe of knowledge, but alſo their inward ſight into all heauenly things; yea, euen ſuch as are moſt ſecret and hid: for they are of all other creatures moſt inward with God. None of his Children know ſo much of his counſell as they. Furthermore, the Angels are here ſaid to praiſe God *vnceſſantly, day and night, ſaying: Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come:* Where we may cleerely ſee, that the Angels praiſe and worſhip God in a burning zeale without wearineſſe. For they are not as men, which through their great corruption, are full of dulneſſe and wearineſſe in Gods worſhip; but they doe alwaies ſerue him

Ver. 8.

Ver. 8.

him with infatigable deſires, & therefore are called Seraphins, becauſe they burne in the zeale of God, and Cherubins, becauſe their delight is to approach neere vnto him, and to be alwaies about his Throne; yea, euen in his chamber of preſence. They doe double and treble this word (*holy*) and warble much vpon it, becauſe they know full well, that he is righteous in all his waies, and holy in all his workes, and that all his proceedings and iudgements are euen then waighed in the ballance of iuſtice and equity, when to mans ſence and the iudgement of reaſon, they ſeeme nothing leſſe. For his iudgements are as a great depth which mans reaſon cannot ſound. Further, wee ſee that *when theſe beaſts*, that is, the Angels, *gaue glory and honour, and thanks to God, &c. the 24. Elders alſo fell downe before him, and worſhipped him that liueth for euermore.* Where we may ſee, that both Saints and Angels doe ioyntly praiſe and magnifie God, and him alone, *Euen that God that liueth for euermore, euen that God which was, which is, and which is to come*; that is, the eternall and euerlaſting God. For the Scripture ſaith: *Praiſe him O ye Saints, and praiſe him O ye Angels that excell in ſtrength. And the 24.*

Elders

Elders caſt their Crownes before the throne, ſaying: Thou art worthy O Lord, to receiue glory & honour, &c. Wherein we ſee, that all the elect do empty themſelues of all worthineſſe to haue any glory, acknowledging that their Crownes of glory are Gods free gift, and that the praiſe thereof belongeth only to him, and nothing to themſelues. And this in very deede is the right manner of worſhipping God, frankely to aſcribe all glory to him, and all ſhame to our ſelues, to giue all to him to whom all is due, and nothing to our ſelues, which haue nothing; for nothing can be giuen or taken out of nothing.

Now then, to conclude and wind vp this 4. Chapter, we do cleerely ſee the ſumme & drift of all is, that that Heauen doore was opened vnto *Iohn*, and that he was let in, and called vp into the Chamber of preſence by a very loud voyce, there to take notice of the future eſtate of the Church: and that the perſon which thus called him vp was the very immortall God himſelfe, who is ſo glorioufly deſcribed of his Throne, his troupes and traines of Saints & Angels as we haue heard. And all this is to commend and ſet forth the authority of this booke, whoſe Author is ſo excellent, yea, ſuper-excellent.

Chap.

CHAP. V.

AFter this Viſion containing the glory of the diuine Maieſty was ſhewed vnto *Iohn*, that he might know from what fountaine this Propheſie was deriued, now in this fift Chapter is taught and ſhewed by what meanes, and by whoſe mediation, the knowledge of ſuch hidden myſteries were reuealed vnto the Church; namely, by the meanes and mediation of Ieſus Chriſt, in whom only the counſels and ſecrets of God the Father are opened, and made knowne vnto men. For hee is the great Prophet and Doctor of the Church, which is come downe from the boſome of his Father, and *hath made knowne vnto vs whatſoeuer he hath receiued of his Father, as hee himſelfe teſtifieth.* And the Church is commanded by *a voyce from Heauen to heare him, and him alone.*

ver. 1,2,3, 4,5,6,7. This fifth Chapter containeth three things generally. Firſt a deſcription of the booke, which was in the right hand of God.

Secondly, a deſcription of Ieſus Chriſt, which receiueth it at the hand of his Father, and openeth it.

Thirdly, a deſcription of thoſe moſt glori-

ous

ous praiſes which are giuen to Chriſt by the Angels, Saints, and all the creatures in Heauen and earth.

I ſaw in the right hand of him that ſate vpon the throne, a booke written within, and on the backe ſide, ſealed with ſeuen ſeales. Verſe 1.

By this booke here mentioned, is meant this preſent booke of the Apocalyps, or Reuelation, as it ſhall plainely appeare in the next chapter, when we come to the opening of the ſeuen ſeales thereof. For the things which fall out vpon the opening of the ſeuerall ſeales, do plainely declare, that all is meant of the particular matters contained in this preſent booke.

This booke is ſaid to be in the right hand of him that ſitteth vpon the throne, becauſe all the ſecrets reuealed in it, come from the counſell and decree of the moſt high God, and are ordered by his meere direction and prouidence.

It is called a written booke, to ſhew that the things contained in it, are ſo firmely decreed in the counſel of God, that none of thē ſhal faile, but come to paſſe, & be fulfilled in their ſeaſō. They are ſuch as we may write of, as we vſe to ſay: and therfore for the certainty of them, they are here ſaid to be written in a booke.

This booke is ſaid to be written within and without, for the multitude and variety of matters contained in it. For there were both many and great things which ſhould fall out in the world from the time that *Iohn* receiued this Propheſie, vnto the end of the world.

This booke is ſealed with ſeuen ſeales, that is to ſay, perfectly ſealed, becauſe the things contained herein, are counſels and ſecrets, onely knowne to God, till it pleaſed him to reueale them to his Church by his Son. The elect Angels knew nothing of the things written in this booke, before the ſeales were opened.

verſe 2. *And I ſaw a ſtrong Angell, which proclaimed with a loud voice; Who is worthy to open the booke, and to looſe the ſeales thereof?*

Here is proclamation made to all creatures, that if there were any manner of perſons in Heauen or earth, among men or Angels, that would take vpon them to open and expound this booke, that they ſhould come forth and ſhew themſelues, and be very willingly and gladly heard. But alas, the next verſe doth ſhew, that

verſe 3. *none in heauen or earth was able to open the booke and expound it, whereupon Iohn wept very much, becauſe*

no

no man was found worthy to open and interpret this booke.

The cauſe of *Iohns* weeping and lamenting, was for feare the Church ſhould be depriued of ſuch profitable and excellent things as he knew were contained in this booke. Such was his loue to the Church: ſuch was his zeale and care for the people of God. An example worthy of all imitation to mourne and weepe for the concealing of the booke of God, and to reioyce in the opening of it. But Papiſts and Atheiſts are of a contrary minde, for they reioyce in the concealing and keeping cloſe of the Scriptures, and are much greeued with the opening and reuealing thereof; becauſe thereby their hypocriſie and villany is detected and diſcarded.

Vpon this one of the Elders ſayd vnto Iohn: Verſe 5.
Weepe not, Behold, the Lyon which is of the Tribe of Iudah, the roote of Dauid, hath obtained to open the booke, and to looſe the ſeales thereof.

Here we ſee how *Iohn* is comforted and cheared vp by one of the Elders, being now very penſiue and ſad; and is willed to plucke vp a good heart, and to be of good cheare, for he could tell him good newes;

to wit, of one that could open and expound this booke, and all the ſecrets in it; and that is Ieſus Chriſt, the great reuealer of ſecrets, and only expounder of all riddles, and hidden myſteries, as before hath bene ſpoken.

Ieſus Chriſt is here ſayd to be of the Tribe of *Iudah*, becauſe he is lineally deſcended of that Tribe, according to the fleſh, and his humane nature.

He is compared to a Lyon, by alluſion vnto *Iacobs* words in his laſt will and teſtament, concerning *Iudah*, namely, that *hee ſhould couch as a Lyon, and as a Lyoneſſe, and none ſhould ſtirre him.* He is fitly compared to a Lyon, for his great and admirable power and ſtrength, for he raigneth and muſt raigne ouer all his enemies, and in the middeſt of all his enemies, yea, til he hath troade all his enemies vnder his feete. He is called the *roote of Dauid*, both here, and alſo in the 22. Chapter of this booke, verſe 16. becauſe hee ſprung out of *Dauid*, the Son of *Iſhai*, as a branch out of his roote, as the Prophet did fore-tell, that *A rod ſhould come forth of the ſtocke of Iſhai, and a graft ſhould grow out of his rootes.* And the Apoſtle ſaith, that *Chriſt was made of the ſeed of Dauid, according to the fleſh.*

Then

Then ſaith *Iohn*, *I beheld, and loe, in the middeſt of the throne, and of the foure beaſts, and of the Elders, ſtood a Lambe, as though he had bene killed, which had ſeuen hornes, and ſeuen eyes, which are the ſeuen Spirits of God ſent into all the world.* Verſe 6.

Here *Iohn* taketh a view and ſight of Ieſus Chriſt, from the very middeſt of the throne, and of the foure beaſts, and the Elders. Chriſt doth not appeare about the throne, as do the Saints and Angels, which are but miniſters and miniſtring Spirits: but in the very middeſt of the throne, and the foure beaſts, &c. becauſe he is God euerlaſting, coequall and coeternall with the Father; *in whom* (as the Apoſtle ſaith) *dwelleth all the fulneſſe of the Godhead bodily or eſſentially.* And here afterward the ſame worſhip and honour is aſcribed vnto him both by the Saints and Angels, which before is aſcribed vnto God the Father.

Chriſt is here compared to a Lambe, for his innocency; for the Scripture ſaith: *Hee was as a ſheepe, dumbe before his ſhearer. He is the Lambe of God that taketh away the ſins of the world. He is the Lambe ſlaine from the beginning of the world:* He is compared to a

Lyon, for his great & incomparable ſtrength in conquering Hel, Death, & damnation, and all infernall power. And to a Lambe, becauſe he hath diſpatched all this vpon the Croſſe, by the ſacrifice of himſelfe once offered: for he neuer did more liuely ſhew forth his Lyon-like power, then when he was as a Lambe ſlaine and ſacrificed vpon the Croſſe.

This Lambe Chriſt, is here ſayd to haue *ſeuen hornes*, which ſignifie his manifold power, or fulnes of power, or perfect power, according as this metaphor or borrowed ſpeech of horne is vſually ſo taken in all the Scriptures. This Lambe alſo is ſayd to haue *ſeuen eyes*, which are interpreted to be the ſeuen Spirits of God: that is, the manifold graces, and gifts of the Spirit, which he giueth vnto his Church. Now then to conclude this point, for as much as the number of ſeuen in this booke is a number of perfection, & alwaies noteth perfection, therfore by Chriſts ſeuen hornes, and ſeuen eyes, we may, and that ſoundly, vnderſtand his perfect power, and his perfect ſight and knowledge in all things. For his ſeuen eyes are ſo taken in the third chapter of the Propheſie of *Zachary*, where it is ſayd: *Vpon one ſtone ſhall be ſeuen eyes*. Meaning, that

that Ieſus Chriſt, the corner ſtone of the Church, ſhould be full of eyes, to looke out for the good of his Church, and to giue light to all others: for he is the life and light of the world.

And he came and tooke the booke out of the right hand of him that ſate vpon the throne. Verſe 7.

Here Ieſus Chriſt takes the booke out of his Fathers hand, purpoſing both to open it, and expound it: For he is the only expounder of the law, and the beſt interpreter of his Fathers will.

Hereupon it is ſayd, that *the foure Beaſts, and 24. Elders fell downe before the Lambe,* Verſe 8. to teſtifie their thankfulnes, and inward ioy and reioycing, that the Sonne of God would take vpon him this office, which none other would or could performe.

Moreouer, by their falling downe and worſhipping him, they do plainely teſtifie, that he is God ouer all, to be bleſſed for euer. For otherwiſe the Angels of Heauen, both Cherubins and Seraphins, would not thus fall downe and worſhip him, aſcribing vnto him, both deity and diuine honour. Conſider then how great he is, of whom it is ſayd: *Let all the Angels of God worſhip him.* Pſal. 97. 7.

Verse 8. Moreouer, these Angels and Saints, are said to *haue euery one Harpes and golden viols, full of Odours, which are the prayers of the Saints.*

These harpes do signifie the sweete concent and harmony both of men and Angels, in sounding foorth the praises of the Lambe: for herein the whole Church both militant and triumphant do accord and tune together, as *many harpers harping with their harpes*; as it is written also in another place. Apoc. 14. 2.

Hereby also they do plainely testifie that inward peace and spirituall ioy, which all the faithfull haue through Christ, which is more sweete and delightsome to the soule, then any musicke is vnto the eares.

The viols full of odours, are expounded to be the prayers of the Saints, which are therefore compared to odours, because they smell sweete in the nosthrils of God, and are more fragrant then any nosegay or perfume whatsoeuer: for he taketh great pleasure in the prayers of his people; especially when they come out of golden viols, that is, sanctified hearts, and consciences: for euery sanctified heart is a golden heart in the sight of God; and euery regenerate conscience is a Iewell of price, guilt with gold, & enameled with

with pearle. For this cauſe the holy man *Dauid* wiſheth earneſtly that his heart might be ſo renued and clenſed inwardly, that his *prayer might be directed as incenſe in Gods ſight, and the lifting vp of his hands as a ſweet ſmelling ſacrifice.* Pſal. 141.

Furthermore, *theſe Saints and Angels do ſing a new ſong.* That is, they do ſing to the praiſes of the Lambe with renued affections, and vnwearied deſires. Their inward ioy continueth alwaies freſh and greene as the Bay tree: They neuer wither or waxe weary of the ſeruice of God: Their ſong is euermore new, and therefore euermore delightſome. For the more new any thing is, the more pleaſant and delectable: for men are not affected with old, but altogether with new things.

Now then, Ieſus Chriſt hauing taken this booke into his hand to open and expound, is applauded vnto by the generall conſent and voyces of the whole Church: for ſay they, *Thou art worthy to take the booke, and to open the ſeales thereof.* Wherein they do all with common conſent, giue their voyces vnto Chriſt, acknowledging him to bee the onely fit perſon in Heauen or earth, to take vpon him the function of opening a booke ſo cloſed,

ſed, ſo claſped, ſo ſhut, ſo ſealed; and they do yeeld a reaſon of their proceedings, becauſe (ſay they) *thou waſt killed, and haſt redeemed vs vnto God by thy blood, out of euery kindred and tongue, and people, and nation.* Meaning hereby, that hee was put to death, to pay the price of our redemption, in whom all beleeuers, both Iewes and Gentiles are ſaued. Their reaſon then is this: he that hath dyed, and riſen againe, and is now exalted farre aboue all principalities and powers, &c. is the moſt fit inſtrument to open and interpret this booke; but thou O Chriſt the Lamb of God, art ſuch an one; therefore thou of all others art moſt meet to take the matter vpon thee, and to enter into this buſineſſe. Further, they amplifie their reaſon thus: that *he hath made*
Ver. 10. *vs of ſlaues & ſeruants Kings: and of prophane perſons, Prieſts vnto the moſt high God.* And laſt of all, that *we ſhall raigne vpon the earth.* Not meaning heereby, that we ſhall raigne as earthly Kings, or onely enioy an earthly Kingdome. For out of all doubt the Saints ſhall raigne with Chriſt in the Heauens for euermore. But heere is mention made of raigning in the earth, becauſe after this life, Gods Children ſhall haue the fruition and inheritance both of Heauen and earth; that is

to

to ſay, *that new Heauen & new Earth, wherein dwelleth righteouſneſſe*: for the Heauens and the earth being redintegrated and purged from corruption, ſhall bee the portion of the Saints, and the habitation of the Elect, for euermore. 2.Pet.3.12.

After all this, *Iohn heareth the voyce of innumerable Angels beſide the foure Beaſts.* That is, the Cherubins and Seraphins, or chiefe Angels; that is, Angels deputed to chiefe offices, round about the throne, which all *with a loud voyce doe acknowledge the Lambe which was killed, to bee worthy of all honour, glory, and praiſe, &c.* And not onely theſe innumerable Angels, being 20. thouſand times ten thouſand, but alſo *all other creatures both in Heauen and Earth*: As the Sun, Moone, and Starres, the fiſhes in the Sea, and the beaſts in the earth, doe all in their kind ſing the ſame ſong, acknowledging *all honour and glory, praiſe and power, to belong vnto him that ſitteth vpon the throne, and vnto the Lambe, for euermore.* For although the creature is as yet ſubiect to the bondage of corruption, and therefore groneth and trauelleth in paine, waiting when the Sonnes of God ſhall be reuealed, yet it ſtandeth in aſſured expectation of reſtitution to liberty Ver.11. Ver.8. Verſe 13.

and

and incorruption; and therefore here all the creatures do praiſe the Lambe for that reſtauration which they do ſo longingly and wiſhly looke for. *And the foure beaſts ſaid Amen.* That is, they doe ſubſcribe to thoſe praiſes which the creature yeeldeth to their Creator. And not onely the Angels doe ſubſcribe and conſent vnto it, but the foure and twenty *Elders alſo, who fall downe and worſhip him that liueth for euermore.* So that the Lambe is praiſed and worſhipped of all hands, both of men and Angels, and all other creatures, as God euerlaſting, and bleſſed for euermore.

CHAP. VI.

IN the fourth Chapter wee haue heard the deſcription of God the Father, which holdeth the ſealed Booke in his right hand. In the fift Chapter wee haue alſo had the deſcription of Ieſus Chriſt, the opener and interpreter of this ſeuen ſealed Booke. Now in this ſixth Chapter wee are to vnderſtand of the matter and contents of this Booke, and of the ſtrange accidents and euents which followed vpon the opening of euery ſeuerall Seale.

For

For in this Chapter ſixe of the Seales are opened by the Sonne of GOD, and the Myſteries thereof diſcloſed vnto *Iohn*, that he might declare them to the Church, for the comfort and inſtruction thereof.

This Chapter containeth ſixe principall things, ariſing from the ſeuerall opening of the ſixe ſeales, and they are theſe:

- The ſpreading of the Goſpell.
- Great perſecutions following therupon.
- Famine.
- Peſtilence.
- Complaints of the Martyrs.
- Fearefull reuenge vpon the world, for ſhedding the bloud of Gods Saints.

Ver.1,2,3, 4,&c.

After, I beheld, when the Lambe had opened V
one of the ſeales, and I heard one of the
foure beaſts ſay, as it were the noiſe of thun-
der, Come and ſee.

Now after all theſe former matters, *Iohn* did very intentiuely fixe his eies vpon the Lamb, being now about to open & vnclaſpe the firſt Seale of the booke; and all on the ſudden he was admoniſhed and ſtirred vp by one of the Cherubins, that he ſhould draw neere and come vp, and take knowledge of theſe great and important matters, which were now to

be

be reuealed vnto him. And to the end that he might be throughly awaked, and ſtirred vp to attention in ſo waighty matters, it is ſaid, that the voyce of the Angell which ſpake vnto him, was like the voyce of a thunder: So that thereby *Iohn* was throughly rouſed, fitted and prepared, to receiue theſe heauenly viſions.

Ver. 2. *Therefore I beheld, and loe, there was a white horſe, and hee that ſate on him had a bow, and a Crowne was giuen vnto him, and hee went forth conquering, that he might ouercome.*

Iohn keeping his eye ſteady vpon the Lambe, hauing now opened the firſt ſeale, doth in a viſion ſee a white horſe, &c.

By this white Horſe, is meant the Miniſtery of the Word of God, and the firſt preaching of the Goſpell by Chriſt and his Apoſtles, and the ſucceſſors in the Primitiue Church. *The white horſe* is taken in this ſenſe in the nineteenth Chapter of this Propheſie; where our Lord Ieſus being vpon this white Horſe, beateth downe all his enemies before him: For who is able to reſiſt his word, and the miniſtery of it?

In the firſt Chapter of the Propheſie of *Zachary*, our Lord Ieſus purpoſing to build vp

vp his Church, being in a very ruinous eſtate after the captiuity, is brought in by the Prophet on horſe-backe, both for the reedifying of his Church, and alſo for the puniſhment of the Babilonians, his enemies, and the enemies of his people. In the 45. Pſalme the Church, the Spouſe ſaith thus to her beloued Husband Chriſt: *Gird the ſword vpon thy thigh, O thou mighty one, the ſword of thy glory and comely beauty, and with thy comely beauty ride on proſperouſly for the buſineſſe of truth, and of meeke righteouſneſſe, &c.* Pſal. 45.

Now in all theſe places of the Scripture, we do plainely ſee, that when Chriſt goeth about either to broach his Goſpell, or build vp his Church, or to be reuenged on the enemies thereof, he is brought in on horſebacke. And this doth ſtrongly confirme and warrant this expoſition, ſeeing it is not any imagined ſenſe, or new deuice of mans braine, but ſuch a ſenſe as other places of Scripture will very fully beare out.

Moreouer, if we doe ſeriouſly conſider, and deepely weigh the purpoſe and intendment of the holy Ghoſt in all this, it will not a little helpe and further this expoſition. For the chiefe ſcope and drift of all is, to deſcribe the ſtate of the Church from the Apoſtles time

time to the end of the world. For this Propheſie ſerueth to *ſhew vnto Iohn the things that muſt ſhortly come to paſſe.*

Now, we all know by bleſſed experience, that the firſt eſtate of the Church did conſiſt in the preaching of the Goſpell by Chriſt and his Apoſtles: and therefore this muſt needes be vnderſtood of that time and eſtate of the Church. For Ieſus Chriſt is hee that ſitteth vpon this white Horſe, that is, by the Miniſtery of his Goſpell he conquereth and ſubdueth the nations vnder him.

There may be three reaſons alledged why this Horſe is ſaid to bee of a white colour. Firſt, becauſe the Doctrine of the Goſpell which was preached by Chriſt and his Apoſtles, was pure and ſincere, being without all ſpots and blots of errour and hereſie. For the white colour in the Scripture doth ſignifie, purity, ſincerity, innocency, ioy, glory, and beauty.

Secondly, becauſe the doctrine of Chriſt and his Apoſtles, was full of ioy and comfort: As it is ſaid of *Samaria*, after *Philip* had ſet the Goſpell abroach there, that *there was great ioy in that City.*

Thirdly, becauſe the Miniſtery of Chriſt and his Apoſtles was very glorious and beau-

beautifull, as it is written: *How beautifull are the feete of them which bring the glad tydings of peace, &c.* And againe, *With thy comely beauty ride on proſperouſly, for the buſineſſe of truth, &c.* Pſal. 45.

If any man demaund a reaſon of Chriſts ſitting on horſe-backe, and riding forth on horſe-backe: I anſwer, that it doth fitly repreſent that maruellous ſwiftneſſe wherewith the light of the Goſpell ſhould be carried and ſpread, not onely throughout all *Iudea, Samaria,* & *Galile*, but alſo throughout all the Kingdomes of the world. For is it not a wonder, to conſider how ſwiftly, and as it were on horſe-backe, and alſo how farre ouer the heathen nations, within a few yeares after Chriſts aſcention, the doctrine of the Goſpell was preached, and of multitudes imbraced? He rode forth indeede proſperouſly and ſwiftly vpon this white Horſe, euen the Miniſtrie of the Goſpell, for the buſineſſe of truth, and of meeke righteouſneſſe; and his right hand wrought fearefull things, as ſaith the Pſalmiſt.

Moreouer, it is here ſaid, that *Ieſus Chriſt hath a bow in his hand.* And in the 45. Pſal. from whence it ſeemeth all theſe phraſes and ſpeeches are borrowed, he is ſaid to haue

ſharpe arrowes in his hand, whereby he pierceth the heart of his enemies.

Now his bow and arrowes do ſignifie the piercing power of the Goſpell, whereby the world hath bene ſubdued vnto Chriſt. For all the arrowes of the Goſpell which Chriſt ſhooteth out of this bow, which is euen the tongue of his Miniſters, do ſticke in the hearts of men; yea, they pierce into all the ſecret places of the ſoule. For the Miniſtery of the Goſpell *is liuely, and mighty in operation, ſharper then any two edged ſword, and entereth through, euen vnto the diuiding aſunder of the ſoule and the ſpirit, of the ioynts and the marrow; and is a diſcerner of the thoughts, and the intents of the heart.*

Heb. 4.

Here is yet further mention made of a Crowne which was giuen vnto Chriſt, and that *he went forth conquering that he might ouercome.*

This crowne ſignifieth the victory which he getteth ouer the world with his bow and arrowes. For the Pſalmiſt ſaith: *By thy ſharpe arrowes in the hearts of the Kings enemies, the people ſhall fall vnder thee.*

We reade in the ſecond of the Acts of the Apoſtles, that 3000. of the Kings enemies were at once ſhot thorough with this bow, and

and theſe arrowes, and did fall vnder him. We reade of many other, at other times, & in other places. For the Apoſtle ſaith plainly, that *the weapons of our warfare are not carnall, but ſpirituall, mighty, through God to caſt downe holds, caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, and bringing into captiuity euery thought to the obedience of Chriſt.* 2.Cor.10.

Thus we ſee how Chriſt and his Apoſtles and all their true ſucceſſors, riding vpon this white Horſe which is the Miniſtry of the Goſpel, haue gone ouer all the world, conquering and ouercomming.

I am not ignorãt that ſome do expound this otherwiſe: but my purpoſe is not to meddle with other mens opinions and iudgements, but to ſet downe that which God hath giuen me to ſee, and which in mine owne conſcience and perſwaſion, I ſuppoſe to be the truth; referring all to the iudgement of the Church, and ſuch therein as are indued with the Spirit of God. For *the ſpirit of the Prophets is ſubiect to the Prophets.* And be it knowne vnto all men, that my chiefe endeauours throughout this whole booke, ſhall be to ſeeke the ſenſe that is, and not the ſenſe

that is not: to meddle onely with truth, and let falſhood go.

Verſe 3. *And when hee had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.*

As before at the opening of the firſt ſeale, ſo now againe at the opening of the ſecond ſeale, *Iohn* is called vpon by another Angell to giue attention: and ſo afterwards at the opening of the third and fourth ſeale. Wherin we may obſerue the heauineſſe and drowſineſſe of mans nature in all heauenly things, which is euermore ready to ſinke and fall aſleepe, except it be awaked by many meanes, and ſtirred vp by ſpeciall grace.

Verſe 4. *And there went out another horſe that was red, and power was giuen to him that ſate thereon, to take peace from the earth, and that they ſhould kill one another: and there was giuen vnto him a great ſword.*

This red Horſe, repreſenteth the cruell perſecution, and bloudy Warres which followed the preaching of the Goſpell. For the red colour in the Scripture, doth note bloud, cruelty, and Warres. The rider vpon this horſe is the Diuell himſelfe: for who but he and his inſtruments delight in bloud, perſecution, and warres? He hath power

power giuen him to take peace from the earth (for he could haue no power except it were giuen him:) and to this purpoſe a great ſword was giuen him, to murther and kill withall.

And all this is be vnderſtood of the ſtate of the Church vnder the ten great perſecutions, raiſed vp againſt it by the perſecuting Emperours, *Domitian, Traianus, Nero, Antoninus, Decius, Diocleſian, Maxentius, Licinius*, and other cruell tyrants, euen vntill the times of *Conſtantine* the Great. Stories do report, that theſe cruell perſecutors did in moſt ſauage and horrible manner, torture, torment, and ſhead the bloud of innumerable multitudes of Gods people. So that as the firſt eſtate of the Church, vnder the preaching of the Goſpell, was ioyfull and peaceable; So this ſecond eſtate of the Church, vnder ſuch outragious perſecutions, was troubleſome and tragicall: and yet for all that, in the middeſt of all theſe ſwords, bloud and flames of perſecution, the Church did ſtill preuaile & encreaſe. For *the bloud of the Martyrs is the ſeede of the Goſpell.* And the Church oftentimes being ſowne in blood, yet ſpringeth vp, and groweth in blood. And as for the

cruell and bloud-ſucking Emperors, which could not endure the light of the Goſpell, but ſtroue by tyranny to ſuppreſſe it; the iuſt God which taketh vengeance of all inquity, and ſpecially of the perſecution of his children, was euen with them well enough: for he gaue them ouer, ſome to be ſlaine in the wars, ſome to be tortured with horrible diſeaſes, ſome to be poyſoned, ſome to be murthered, and ſome to murther themſelues. Thus did God the auenger, ſhew himſelfe from Heauen as the ſtories report, and pay home to the full theſe bloud-ſuckers of his Church, making them examples of his Wrath, and ſpectacles of his vengeance to all nations.

Verſe 5. *And when hee had opened the third ſeale, I heard the third beaſt ſay; Come and ſee. Then I beheld, and loe a blacke horſe, and he that ſate on him, had ballances in his hand, &c.*

By the blacke horſe, famine, and dearth is ſignified; for the blacke colour, is a moure-full and ſad colour: and what maketh men more penſiue and ſad then famine, and extreme hunger? For it is a thing vntollerable: and therefore the holy Ghoſt ſaith; *They be*

Lam. 4. 9. *better that are killed with the ſword, then they that*

that die of famine. He that ſitteth on this horſe hath a balance in his hand, which ſignifieth great penury and ſcarſity of all things, but ſpecially of victuall: inſomuch that men muſt be pittanced and ſtinted in their victuals, and their bread and drinke muſt be deliuered out by weight and meaſure, as it fareth in ſtraite and ſore ſieges of cities, when victualls waxe ſcarce. This is it that God threatneth in Leuit. 26. and Ezec. 4. 5. *That he would breake the ſtaffe of bread, and that ten women ſhould bake in one ouen, and deliuer bread by meaſure.*

Now to declare the greeuouſneſſe of this famine, a voice commeth from the Throne, and from the Angels, that *a meaſure of wheat* Verſe 6. *ſhould be for a penny, and three meaſures of barly for a penny:* the meaſure here ſpoken of is a Chenix, which ſome writers ſay, was ſo much as would ſerue a man for bread-corne for one day. And the Romane penny vnder *Domitian*, was alwayes ſeuen pence of our money. And at that time the labouring man did worke for a penny a day, which would do little more then buy him bread corne. How then ſhould his wife and children do? Whereas it is ſaid: *Wine and Oyle hurt thou not*, I take it that it ſhould ra-

ther be tranſlated, *In Wine and Oyle thou ſhalt not do vniuſtly*: as the word will beare it. And the ſenſe is, that in the ſtate of corne and victuall, they ſhall deale conſcionably and mercifully, not ſelling at the higheſt, but rather at the loweſt rate now in the times of extreame ſcarcity.

Now, all this is to be vnderſtood of that moſt grieuous famine which we reade to haue bin about the yeare of our Lord, 316. & ſundry times afterward. And al this for the contempt of the Goſpel preached by Chriſt and his Apoſtles vpon the white horſe; and the murdering of Gods Saints, by him vpon the red horſe, & his inſtruments. So grieuous and fearefull a thing is the contempt of the Goſpell, and the perſecuting of the Saints. And God did moſt iuſtly cauſe the world to ſmart for it, & make thē with ſorrow enough to feele the puniſhmēt of the goſpel reiected.

Verſe 7. *And when he had opened the fourth ſeale, I heard the voice of the fourth beaſts, ſay: Come and ſee.*

Verſe 8. *And I looked, and behold a pale horſe and his name that ſate on him was Death, and hell followed after him, &c.*

This pale horſe ſignifieth the peſtilence and other contagious diſeaſes, which God moſt

moſt iuſtly brought vpon the world for the contempt of the Goſpell, and the murthering of Chriſt and his Apoſtles. And as I noted before out of the Scriptures, that when God commeth either in mercy or iudgement, hee is ſaid to come on Horſe-backe, to note his expedition and ſwiftneſſe, both in the one and the other: ſo, as before, Chriſt is vpon the white Horſe, the Deuill vpon the red Horſe, famine vpon the blacke Horſe: ſo here *death and hell are ſaid to be vpon the pale Horſe*: for peſtilence and death maketh men looke pale: but being dead, hee ſaith Hell followed. For aſſuredly Hell doth alwaies follow the death of the body, excepting thoſe only whom Chriſt hath deliuered from Hell and damnation by the power of his death.

Thus then it is: the red Horſe with bloud, the blacke Horſe with famine, the pale Horſe with peſtilence, haue power giuen ouer the fourth part of men to murther, kill, and ſlay; as all ſtories doe ſhew, that for the reiecting of Chriſt and his Church and his Goſpell, theſe plagues were carried as it were on horſebacke, ouer a great part of the world. Now as touching this famine and peſtilence which fel out vpon the opening of the

the third and fourth ſeales, they are to be referred vnto thoſe times eſpecially, wherein the Hunnes, Goaths, and Vandals, and other barbarous Nations which were the waſters of the world, did waſt and decay the Roman Empire both farre and neere. Whereupon grew this famine, ſcarſity, and peſtilence, and ſtrange diſeaſes heere ſpoken of, about ſome 300. yeeres after Chriſt, and ſomewhat more.

And when he had opened the fift Seale, I ſaw vnder the Altar the ſoules of them that were killed for the Word of God, and for the teſtimony which they maintained, &c.

Heere is diſcouered the ſtate of the Martyrs after this life, and the condition of the ſpirits of all iuſt and perfect men. For whereas it might be demanded, what became of all thoſe heapes and multitudes of men which were ſlaine for the teſtimony of Ieſus in the ten perſecutions: it is here anſwered, That they were vnder the Altar. *Iohn in a viſion ſeeth them vnder the Altar.* That is, vnder the mercifull protection of Chriſt in Heauen, who for them and for vs all, was made both Altar, Prieſt, and Sacrifice. This Altar Chriſt, is afterward called *the golden Altar, which is before the Throne of God.* So then it

Chap. 8. 3.

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is cleere, that the ſoules of the Martyrs were with Chriſt in glory. For he ſaith to his Diſciples: *Where I am, there ſhall you be alſo.* And Ioh.14.3. in another place hee ſaith: *If I were lift vp from the earth, I will draw all men vnto mee,* Ioh.12.32. that is, *all beleeuers.* Thē it followeth, that the ſoules of theſe iuſt and righteous men were in Paradiſe, and in *Abrahams* boſome, which is the very Port and Hauen of ſaluation. For although the perſecuting Emperours, and other tyrants of the earth, had power to kill their bodies, yet had they no power ouer their ſoules, as our Lord Ieſus affirmeth.

And they cryed with a loud voyce, ſaying: How long Lord holy and true, doeſt thou not iudge and auenge our bloud on them that dwell vpon the earth? Ver.10.

Heere we ſee plainely, that the ſoules of the Martyrs doe very vehemently cry for vengeance vpon theſe cruell tyrants which ſhed their bloud. Moreouer, they cry for it ſpeedily, and ſeeme to be impatient of delay. But it is to be obſerued, that they do not this in any hatred, or priuate deſire of reuenge, in reſpect of any wrong or cruelty ſhewed to them; but in a very loue and burning zeale of the Kingdome and glory of Chriſt, and whatſoeuer deſire they haue, it is wholy

wholly to that end. Wherefore they are here vnder a figure brought in crying for vengeance, rather to expreſſe what iudgement of God tarrieth for the cruell Perſecutors, then to ſhew what minde they beare towards them. For it is indeede their cauſe that cryeth for vengeance. And as *Abels* bloud: ſo their bloud eryeth aloud in the eares of the Lord of Hoaſts for reuenge.

Moreouer, we may not imagine or gather out of this loud crying of the Martyrs in Heauen, that they haue any diſturbance, impatience, diſquietneſſe, or any diſcontentment there. But this they do in a feruent deſire of that fulneſſe of glory which they aſſuredly hope for and looke for in conſummation of all things, when both their ſoules and bodies ſhall be ioyned together.

Ver. 11. *And long white robes were giuen vnto euery one; and it was ſaid vnto them, That they ſhould reſt for a little ſeaſon, vntill their fellow ſeruants and their brethren which ſhould be killed euen as they were, were fulfilled.*

Theſe white robes do ſignifie that honour, glory, and dignity, whereunto not only the Martyrs, but alſo all other faithfull beleeuers are aduanced in the chambers of peace:

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for ſo white Robes are to bee vnderſtood in ſundry other places of this booke. And this doth plainely proue, that the Martyrs were now in glory with Chriſt.

Now as concerning the anſwer to their complaint and cry, it was this, That they ſhould bee content, and haue patience for a little ſeaſon, (for the time remaining, to the end of the World, was but as a day with God, and as a moment in compariſon of eternity:) and the reaſon of the delay is yeelded, which is this; that there were numbers of others, their brethren in the World, which ſhould bee martyred and ſlaine for the truth, as well as they, vnder the great Antichriſt of Rome, and the bloudy Turke, at and vpon the opening of the ſeuenth ſeale. And therefore in conſideration that the moſt wiſe God, had decreed and foredetermined with himſelfe in moſt ſecret and hid counſell, to bring multitudes of others to glory by the ſame way and meanes that they themſelues were brought, that therefore in the meane time, being ſo ſhort a time, they ſhould reſt ſatisfied and contented. And heere by the way, we ſee what ſtayeth the comming of Chriſt vnto iudgemen; namely this, that the number of the Martyrs and Saints, and all

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ſuch as he hath choſen vnto life, are not yet accompliſhed.

ver. 12, 13, 14. *And I beheld when hee opened the ſixt Seale, and loe there was a great Earth-quake, and the Sunne was as blacke as ſack-cloath of haire, and the Moone was like bloud.*

And the ſtarres of heauen fell vnto the earth, as a fig-tree caſteth her greene figs, when it is ſhaken of a mighty wind.

And Heauen departed away as a ſcrole when it is rolled, and euery Mountaine and Ile were moued out of their place.

Vpon the opening of the ſixt ſeale, very dolefull and fearefull things doe follow: As earth-quakes, the darkning of the Sun, the obſcurity of the Moone, the falling of the Starres, the rolling together of the Heauens, the remooving of Mountaines and Iles out of their places, the howlings and horrors of Kings, Captaines, and other Potentates of the Earth, which are all, things very terrible and fearefull to behold: and all theſe do repreſent and figure out vnto vs the moſt fearefull tokens of Gods high diſpleaſure and moſt heauy indignation againſt the wicked World. Very grieuous things fell out vpon the opening of the ſecond, third, and fourth ſeales: but they are farre more

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grieuous which follow vpon the opening of this ſixt Seale: for this ſixt Seale containeth an aggrauation and encreaſe of all the former iudgements. For now after the cry of the Martyrs for vengeance, God the auenger of the bloud of the righteous doth ſhew himſelfe from Heauen, and declare his wrath in more fearefull manner then before, euen to the great aſtoniſhment of all the creatures in Heauen and Earth. So horrible a thing is the ſhedding of the bloud of the Chriſtians. For now we ſee plainely, that God heareth the cryes of his Martyrs, and commeth as a Gyant, or as an armed man, to take vengeance of all their enemies. For *Pretious in the ſight of the Lord, is the death of his Saints:* and he is much mooued with the cry of their bloud, as here we ſee. And therefore now threatneth to hold a generall Aſſiſes, wherein hee will make inquiſition after bloud, and arraigne and condemne all ſuch as are found guilty thereof: according as the perſecuting Emperours and many others, did find and feele by wofull experience. For if God bee angry but a little, who may endure it? Pſal. 116. 15.

Now although the Stories do report, that in thoſe dayes, which was aboue 300. yeares after Chriſt, there were many great and feare-

fearefull Earth-quakes in diuers nations and Cities of the World: yet it is apparant, that the Earth-quake here ſpoken of, cannot bee taken literally, nor any of the reſt here mentioned. For there was neuer any time, neither is it mentioned in any Chronicle, that euer the Sunne was as blacke as ſack-cloth of haire; or the Moone turned into bloud; or the Starres fell from Heauen; or the Heauens rolled together like a ſcrole; or that Mountaines and Ilands were mooued out of their places. Therefore of neceſſity all this muſt be vnderſtood metaphorically; that is, that God did in ſo ſtrange and fearefull a manner manifeſt his wrath from Heauen by tumults, commotions, ſeditions, and alterations of Kingdomes, as if theſe things of the Sunne, Moone, and Starres, had beene viſibly repreſented to the eye. An Earth-quake in this booke, and other bookes alſo of the Scriptures, doth by a borrowed ſpeech ſignifie commotions of Common-wealths, troubles, tumults, vprores, and great alterations of ſtates and Kingdoms. The darkning of the Sunne, Moone, and Starres, and rolling together of the Heauens, do by a metaphor in the Scripture, ſignifie the wrath of God; which they being not able to endure,

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are ſaid here to bluſh at, to couer themſelues, to hide themſelues, to be aſhamed of themſelues, to remoue out of their places, no more to do their office, &c. For as birds do hide themſelues, and thruſt their heads into buſhes when the Eagle commeth abroade: And as all the Beaſtes of the forreſt do tremble and couch in their dennes, when the Lyon roreth: And as that ſubiect doth hide himſelfe, and dare not ſhew his head, with whom the King is diſpleaſed; So here it is ſayd, that the whole earth doth tremble, and all the celeſtiall creatures are amazed and confounded with beholding the angry face of God againſt the world, in ſo much that they do as it were draw a canopy ouer them hide themſelues vnder a cloud, and ſurceaſe to do their offices.

The darkning of the Sun and Moone, is taken in this ſence in the ſecond of *Ioel*, and alſo in the ſecond chapter of the Acts of the Apoſtles. For there God promiſing and foretelling, that in the laſt dayes he would abundantly powre forth of his Spirit vpon all fleſh (which is to be vnderſtood of the plentifull preaching of the Goſpell in the Apoſtles time, and the abundance of grace that was giuen with the ſame) addeth, that

for the contempt of ſo great grace and mercy, he would ſhew wonders in Heauen aboue, and tokens in the earth beneath. Bloud and fire, and the vapour of ſmoake; the Sunne ſhall be turned into darkneſſe, and the Moone into bloud, before that great and notable day of the Lord come. The meaning of the Prophet is, as *Peter* alſo doth expound it, that God from Heauen will ſhew ſuch apparant ſignes of his wrath againſt the world, that men ſhould be no leſſe amazed, then if the whole order of nature were inuerted. And this was performed, when as the Iewes for the contempt of Chriſt and his Goſpell, were moſt miſerably deſtroyed by the Romans.

Acts 2.

Euen ſo here, vnder the opening of the ſixt ſeale God doth threaten, That for the murdering of his Sonne Chriſt, and his Apoſtles, and innumerable Chriſtians, he would bring ſtrange iudgements and extraordinary calamities vpon the world, according as all ſtories do ſhew; that thoſe times were full of bloudſheds, commotions, famine, peſtilence, and miſeries of all ſorts. I am not ignorant, that the darkning of the Sun and Moone, and the falling of the Stars from Heauen, are ſometimes in this booke put for the

the obſcurity and corruption of pure doctrine, and the falling away of the Paſtors of the Church from their ſincerity and zeale. But in this place the circumſtances will not beare that ſenſe: Firſt, becauſe here the darkning of the Sun and Moone, &c. is ioyned with an Earth-quake, the rolling together of the Heauens, and the mouing of Mountaines and Ilands out of their places; which argueth a moſt horrible confuſion of all things. Secondly, becauſe afterward in the eight chap. he doth of purpoſe ſpeake of the corrupting of pure doctrine, and the falling away of the Miniſters, referring it to that chapter, as his proper place. Thirdly, becauſe the Kings & Captaines of the earth here immediately mentioned, would neuer haue bin caſt into any ſuch perplexities and horrors vpon any corruption of doctrine and the miniſtry, as here we reade of. For commonly men are not any whit touched or moued with that, or ſuch like things. Laſt of all, becauſe the ſcope and drift of the holy Ghoſt, vnder the opening of this ſixt Seale, is to deſcribe corporall, not ſpirituall; viſible, not inuiſible iudgements. For he doth orderly and of purpoſe handle them in the next Chapter.

Verſe 15. 16. 17.

Now, whereas it is ſaid in the laſt three verſes, that *the Kings of the earth, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man, hid themſelues in dennes, and amongſt the rockes of the mountaines, and ſaid to the rockes and mountaines, Fall on vs, &c.* the ſence and meaning of all is this, that theſe viſible iudgments ſhould be ſo horrible and extraordinary, that all ſorts of men then liuing vpon the face of the earth, ſhould euen wiſh themſelues buried quicke, or that they might run into a mouſe-hole, or awger-hole, to hide themſelues from the wrath of the Lambe. For being both outwardly terrified with theſe ſenſible iudgements, and inwardly griped and tormented with the fury of their owne conſciences, they were at no hand able to endure it.

CHAP. 7.

THis Chapter doth wholly appertaine vnto the opening of the ſixt ſeale. It ſheweth generally how God in the middeſt of all the broiles which hapned vnder the opening of the ſixt ſeale, yet did preſerue his owne Church, and mercifully

fully prouide for his owne people.

This ſeuenth Chapter may very fitly be deuided into three parts.

Firſt, it ſheweth, that as God did moſt fearefully puniſh the world with viſible and ſenſible iudgements, as we haue heard before: ſo now he would ſet vpon them with inuiſible and ſpirituall plagues, which are of all other moſt grieuous and intollerable.

Secondly, it ſheweth the ſtate and condition of the Church militant here in earth, as before was ſhewed vnder the opening of the fift ſeale, the ſtate of the Church triumphant in the Heauens; namely, that it is ſealed and ſet in ſafety from all dangers. Verſe 2.3. 4, &c.

Thirdly, it ſheweth the bleſſed and happy eſtate of all Gods elect, and their feruent prayſes and zealous worſhippe of God, who thus mercifully did prouide for their ſecurity in the middeſt of greateſt perils and extremities. Verſe 10,11 &c.

And after that, I ſaw foure Angells ſtand on the foure corners of the earth, holding the foure winds of the earth that the winds ſhould not blow on the earth, neither on the ſea, nether on any greene tree. Verſe 1.

Theſe foure angels, are angels of darkeneſſe, or foure diuels; which is proued by this reaſon, that they hold the 4. winds from blowing on the Earth: that is, ſtoppe the courſe of the Goſpell, which is a ſpirituall plague.

They are ſayd to ſtand vpon the foure corners of the Earth, becauſe power was giuen them to plague, not ſome one or two Countries, but the Vniuerſall world, both Eaſt, Weſt, North, and South.

The blowing of the winds, doth very fitly repreſent the preaching of the Goſpell, and that heauenly inſpiration and breathing of the holy Ghoſt which goeth with it. Wind is ſo taken, *Iohn* 3. where our Lord Ieſus ſaith; *The wind bloweth where it liſteth, &c. So is euery man that is borne of the Spirit.* And againe in the fourth of the *Cantic.* in theſe words; *Ariſe O North, and come O South, and blow on my garden, that the ſpices thereof may flow out.* Where it plainely appeareth, that the Church craueth the inſpiration of the Spirit, that her fruites may abound: For what can be meant by theſe winds which ſhe wiſheth to blow vpon her garden, but the breathings of Gods Spirit & word. It followeth then, that if the blowing of the winds in the Scriptures do ſignifie

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the breathing of Gods grace, & holy Spirit, that the ſtopping of the winds by a reaſon of the contraries doth heere ſignifie the ſtopping of the ſame, and the depriuation of all heauenly bleſſings. So that it is cleare, that a ſpirituall plague is heere repreſented, which alſo is the more apparant, becauſe here is ſuch ſpeciall *proniſo* and care had for the Churches ſafety, that it might not be infected with this ſpirituall contagion. Now all this doth plainly fore-propheſie, not only the ſtopping of the courſe of the Goſpel: but euen the vtter taking of it away from the world, for their great contempt thereof, and the horrible murthering & maſſacring of all the true profeſſors of it: according as it came to paſſe afterward in the preuailing firſt of Hereſies, and afterward of the Popiſh and Mahometiſh Religion, as in the two next Chapters following ſhall plainely appeare.

And I ſaw another Angell come vp from the Eaſt, which had the ſeale of the liuing God, Ver. 2. *and he cried with a loud voice to the foure Angels, to whom power was giuen to hurt the earth and ſea, ſaying: Hurt yee not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of God in their foreheads.*

This Angell is Ieſus Chriſt, who by the Prophet is called *the Angell of the couenant.* That Angells do repreſent and ſuſtaine the perſon of Chriſt their head, is ſo common and vſuall a thing in the Scriptures, that I ſhall not need to ſtay in it.

That this Angell is Chriſt, it doth plainely appeare by the things here attributed vnto him, which can agree to no other. Firſt in that he hath the ſeale of the liuing God (which is the ſpirit of adoption) to ſet vpon all the elect, for he is the onely keeper of this great ſeale, aud this priuy ſeale. He only hath authority to ſet it vpon whom he will.

Secondly, becauſe he is ſaid *to come vp from the Eaſt*: that he is the onely Sunne of righteouſneſſe, which ariſeth vpon his Church euery morning, and with his bright beames expelleth all darkneſſe from it. According to that of *Zacharias* in his
Luke 1.78. propheticall ſong: *Through the tender mercy of our God, the day ſpring from an high hath viſited vs.*

Thirdly, becauſe he holdeth a ſoueraignty and command ouer the Diuells: for he chargeth them here to ſtay their hands from doing any hurt, till he had prouided for his elect.

Whereas

Whereas it is ſaid, that *power was giuen to theſe Diuels to hurt the earth, the Sea and trees:* that is, the number of Reprobates, we may note, that the Diuels haue no abſolute power, but only by permiſſion: as appeareth in this, that they could neither touch *Iob*, nor enter into the heard of Swine without licence. Ver. 2. Iob 1.

Whereas it is ſaid, *Till we haue ſealed the ſeruants of our God in their foreheads*, it doth plainely ſhew, that the puniſhments of the wicked are deferred till prouiſion bee made for the Elect. *The flood came not vpon the old World till* Noah *and his family were receiued into the Arke. The Angels deſtroyed not* Sodome *till* Lot *was ſet in ſafety. The plaguing Angell ſpared the firſt borne of* Egypt, *till the poſts of the Iſraelites houſes were ſprinckled with the bloud of the Paſchall Lambe. The ſixe Angels ſent to deſtroy* Ieruſalem, *are charged to ſtay the execution till the ſeruants of God were marked in their fore-heads.* Ver. 3. Ezec. 9.

All theſe examples doe manifeſtly declare what tender care the Lord in all ages hath had of his owne people, that they might be deliuered and ſet in ſafety in the midſt of all extremities. Euen ſo heere wee ſee that

God

God is very carefull, that his owne children might not be infected with thoſe damnable hereſies which now already vpon the ſtopping of the courſe of the Goſpell beganne to be hatched, and afterward did ſpring and grow vp in the Church, both thicke and three-fold.

Ver. 4. *And I heard the number of them that were ſealed, and there were ſealed an hundred forty and foure thouſand of all the Tribes of the Children of* Iſrael: *Of the Tribe of* Iudah *were ſealed twelue thouſand, &c.*

Now *Iohn* heareth the number of them that were ſealed; and hee reckoneth vp the whole Church militant conſiſting both of the Iewes, and Gentles: He ſaith, that *of the church of the Iewes there were ſealed* 144000. Wherein he putteth a certaine number for an vncertaine, and a definite number therewithall alſo for an indefinite; for his meaning is not that there were iuſt ſo many, and neither moe nor leſſe ſealed: but this number doth ariſe of 12. times 12. in that hee ſaith *of euery Tribe twelue thouſand*: for twelue times 12. thouſand make a hundred forty and foure thouſand. Neither yet may we thinke, that of euery tribe there were an equall number ſealed, not moe nor leſſe of one

one Tribe then another, but this number of twelue, is vſed as the perfect and full number; in as much as the Church of the Iewes was founded vpon the twelue Patriarkes: vnto which our Sauiour had reſpect, when for to gather the diſperſed and loſt ſheepe of the houſe of *Iſrael*, he choſe twelue Apoſtles.

Now here wee are to obſerue, that notwithſtanding the horrible perſecutions and calamities which fell out vpon the opening of foure of the ſeales, yet God had his Church euen of the Iewes, which in the iudgement of reaſon, a man would haue thought long ere now, had bin vtterly extinct and aboliſhed. But the Apoſtle ſaith: *God hath not caſt off his people which he had choſen:* that is, vtterly caſt them off. Rom. 11.

It is therefore a moſt ſure and certaine poſition in diuinity, that God hath alwaies his; that is, in all ages, in all times, in all places, in all countries, euen in the midſt of all troubles and flames of perſecution, yet God hath his hid and inuiſible Church euen vpon the face of the earth. As it was in the dayes of *Elias*. As was in Chriſts time, when *the ſhepheard was ſmitten, and the ſheep ſcattered.* 1. Ki. 19. 18 And as it was in the dayes of the great Antichriſt, as afterward we ſhall ſee.

More-

Moreouer, it is to be obſerued, that in the enumeration of the 12. Tribes, the Tribe of *Dan* is left out, and the Tribe of *Leui* taken in. The cauſe of the omiſſion and skipping of the Tribe of *Dan*, was their continuance in Idolatry from the time of the Iudges, (at what time they firſt fell into it) euen vnto the captiuity. This Tribe is alſo omitted in the Catalogue of the Tribes mentioned 1. *Chron.* chapter 2, 3, 4, 5, 6, 7. Then the reaſon of this omiſſion, is firſt their vnworthineſſe. And ſecondly, that there might bee a place and roomth for the Tribe of *Leui* to be taken in; which in this Catalogue for ſingular reaſon, and a ſpeciall myſtery might not bee omitted. For although the Tribe of *Leui* had no portion or inheritance amongſt the other Tribes in the earthly *Canaan*, yet now the Prieſthood being transferred vnto Chriſt, the holy Ghoſt doth expreſſely affirme, that the Tribe of *Leui*, as well as others, hath his part and portion in the heauenly inheritance, and the Celeſtiall *Canaan*.

Ver. 9. 10. *After theſe things, I beheld, and loe a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, ſtood before the Throne, and*

and before the Lambe, clothed with long white Robes, and Palmes in their hands; and they cryed with a loud voyce, saying, Saluation commeth of God, &c.

This is to be vnderstood of the Church of the Gentiles, and they are said to bee *an innumerable multitude of all Countries and Nations.* For although the Church of God in respect of the Reprobates, is very small, and as an handfull vpon the face of the earth; yet in it selfe simply considered, it is very great and large: for euen out of *Adams* cursed race, God hath chosen many thousands to life. And here still wee are to obserue the great goodnesse and mercy of God, that notwithstanding former persecutions, and the great blindnesse which afterward did inuade the Church in the preuailing errours and heresies: yet *Iohn* heareth and seeth such an huge number sealed vp to saluation through Christ, both of the Iewes and Gentiles.

The Church of the Gentiles exceeding in number the Church of the Iewes, are heere said *to haue long white Robes*, in token of their purity and innocency; *and Palmes in their hands*, in signe of their victorie ouer the world, flesh, and the diuell. For Palmes in ancient time were ensignes and badges of victory.

After

ver.10.11. 12. After this, is ſet downe how the whole Church of the Gentiles doe praiſe and worſhip God freely, acknowledging ſaluation to be only of him, through Chriſt. And all the Angels of Heauen do applaud, ſubſcribe, and ſay *Amen* to the ſame: as we haue heard before in the fourth Chapter.

The foure beaſts are here mentioned againe, whereby is meant the Angels, both becauſe they are ſaid to haue wings, Chapter 4. which agreeth to none but Angels, *Eſay* 6. and alſo becauſe they are expreſſely named and interpreted to be the Cherubins, *Ezec.* 10.

If any man muſe why the Angels ſhould be called beaſts, let him bee reſolued with theſe foure reaſons. Firſt, becauſe they are compared to beaſts before, as the Lyon, Ezec.1. Calfe, &c. Secondly, becauſe *Ezechiel* called them ſo, in as much as they draw Gods Zach.1.8. Chariot of triumph. Thirdly, becauſe the Prophet *Zachary* compareth them to red, ſpeckled, and white Horſes. Fourthly, becauſe the ſame Prophet calleth them Gods Coach-horſes, and the multitudes and ſocieties of them, hee calleth Gods chariots, which came out of two mountains of braſſe: that is, they went forth at his decree (which ſtan-

ſtandeth as faſt & vnremoueable as a Mountaine of Braſſe) to comfort and deliuer his Church out of the captiuity of *Babilon*, and alſo to ſuccour and helpe the remnant which were left behind in *Iudea*. Now in the Prophets, theſe Chariots and Chariot-horſes are ſaid to carry the Almighty moſt ſwiftly throughout all the world. And therefore in *Zachary* it is ſaid of the Angels: *Theſe are they which goe through the whole world.* In *Ezeehiel* it is ſaid, *that the beaſts ran, and returned like lightning.* And againe, *that they ſparkled like the appearance of bright braſſe: and the wheele of Gods Chariots were mooued with vnconceiueable ſwiftneſſe, euen as faſt as the Angels did flye.* Let theſe reaſons and Scriptures then ſatisfie vs touching this, that the Angels are called beaſts. After all this, one of the 24. Elders asketh *Iohn* what they were, & from whence they came, which were thus araied in long white robes: Which queſtion is asked of the Elder, not as being ignorant thereof; but to ſtirre vp *Iohn*, being ignorant, to enquire of the matter, that hee might inſtruct him therein. And therefore when *Iohn* confeſſed his ignorance, deſiring to be inſtructed therein, the Elder telleth him the whole matter; namely, *that they were ſuch*

Zac.1.10.
Ezec.1.14.
Ver.7.
Ver.13.

as

Ver.14. *as were come out of great tribulation. For none can enter into life, but through many afflictions:* as the Apoſtle ſaith. After this againe, the militant and viſible Church is deſcribed and ſet forth, not according to their preſent ſtate, but according to that which is to come: for they are here ſpoken of, as if Ver.15.16. they were already in the poſſeſſion of Heauen, and that for the infallible certainety and aſſurance thereof. Therefore the Apoſtle ſaith, that *euen already they do ſit together in heauenly places.* And here they are ſaid *to be* Ver.16.17. *in the preſence of the Throne of God, &c. to hunger and thirſt no more, &c.* to haue all *teares wiped from their eyes, and to bee led by the Lambe vnto the Fountaines of liuing waters.* All which doth very plainely and plentifully expreſſe that infinite glory and endleſſe felicity which is prepared for all the true and faithfull worſhippers of God. Many good leſſons and obſeruations might be gathered out of all this: But I do of purpoſe omit them, becauſe in this worke I do chiefly and almoſt altogether aime at interpretation, therein alſo ſtudying breuity, ſoundneſſe, and plaineneſſe,

Chap.

CHAP. 8.

VVEe haue heard out of the ſeuenth Chapter how the diuels and their inſtruments, the Romane Emperours did ſtoppe the courſe of the Goſpell. Now in this Chapter we are to heare the woefull effects of the ſtopping thereof, which was the ſpringing vp, and preuailing of manifold errors and hereſies in the world. So that the principall ſcope and drift of this Chapter is to ſhew, that God for the contempt of his Goſpell, and great indignities offered to the true profeſſors thereof, did giue vp the world to blindneſſe, to errour, to ſuperſtition and hereſie: and as the Apoſtle ſaith: *Becauſe they receiued not the loue of the truth, therefore God ſent them ſtrong deluſions, that they ſhould beleeue lies.* For, as before we haue heard how the world was moſt fearefully puniſhed with externall plagues and iudgements: So here we are to vnderſtand how the ſame was puniſhed with iudgements ſpirituall, and internall, as formerly hath bene ſaid, vpon the ſtopping of the foure winds. For although that ſpirituall plague was very great, yet theſe 2. Theſ. 2.

ſpirituall plagues which follow vpon the opening of the ſeuenth ſeale, are far greater. For now we are to heare and vnderſtand, not only of the errours and hereſies, whereby a way and paſſage was made by degrees, as it were by certaine ſtaires, for Antichriſt to climbe vp into his curſed chaire, and to take poſſeſſion thereof; but alſo we are to vnderſtand of his very tyranny and Kingdome it ſelfe; and alſo of the Kingdome of the Turke, and the laſt iudgement. For the things contained vnder the opening of the ſeauenth ſeale, do reach vnto the end of the world. For the booke ſealed with ſeuen ſeales containeth all the whole matters which were to be reuealed.

This Chapter containeth foure principall things, as it were the foure parts thereof.

Firſt, the reuerent attention and ſilence, with admiration which was in the Church, at and vpon the comming forth of this moſt horrible vengeance.

Verſe 1.2,3 4,5,6.&c.

Secondly, before the execution of theſe moſt execrable plagues, the Church is remembred and ſet in ſafety with all her Children, by her great mediatour Chriſt Ieſus.

Thirdly, the execution of this vengeance, which

which commeth forth at the blowing of the ſeuen trumpets by ſeuen Angels.

Fourthly, the vengeance it ſelfe contained in the preuailing of errour and hereſie: the falling away of the Paſtors of the Church, and the vniuerſall darkeneſſe that followed thereupon.

And when hee had opened the ſeuenth ſeale, there was ſilence in heauen about halfe an houre.

By Heauen in this place he meaneth not the Kingdome of glory after this life: but by Heauen is meant the Church heere vpon earth: as it is ſo taken, chap. 12. verſe 1. and chapter 14. verſe 2. There may bee three reaſons yeelded, why the Church is called Heauen.

Firſt, becauſe the birth thereof is from Heauen; for *it is borne of God.* 1. Ioh. 5. 1.

Secondly, becauſe the inheritance thereof is from Heauen, and therefore is called *the inheritance of the Saints.* Col. 1, 12.

Thirdly, becauſe *the conuerſation thereof is in Heauen*, as the Apoſtle ſaith. Phil: 3. 20.

To this may be added, that our Lord Ieſus in his Goſpell doth ſo often call his viſible Church *the Kingdome of Heauen* by a trope, becauſe CHRIST beginneth Math. 13.

his raigne in the faithfull therein, whom afterward he tranſlateth actually into the very Kingdō of glory. By ſilence here is meant the great attention of the Church, becauſe great things were now at hand. For now vpon the opening of the ſeauenth ſeale, far greater matters are threatned then any before: and therefore the Church doth liſten vnto them in deepe ſilence, and as it were in horror and trembling through admiration: for now there appeare ſuch dreadfull iudgements of God, to be executed vpon the earth, that all the heauenly company are aſtoniſhed and amazed to behold it, and do as it were quake and tremble to thinke vpon it. For as when heauy newes commeth downe from the Prince, to be proclaimed in open markets, all good ſubiects do liſten and giue eare with ſilence and trembling: ſo it fareth in this caſe. By halfe an houre, he meaneth that ſhort time, wherein the minds of the godly were prepared, fitted and diſpoſed, wiſely to conſider of theſe matters, and to make good vſe of them. I know right well, that thi s Verſe is farre otherwiſe interpreted of ſome: but I take this to be moſt ſound, and ſimple, and beſt agreeing to all that followeth: for the next Verſe is

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ioyned vnto this by a coniunction copulatiue, to note a coherence of the matter, and to draw the ſenſe together: for he ſaith, *And I ſaw ſeuen Angels, which ſtood before God, and to them were giuen ſeuen Trumpets.* Verſe 2.

Theſe ſeuen Trumpets ſignifie, that God would proceed againſt the world in fearefull hoſtilitie, and come againſt it as an open enemy vnto battell, proclaiming open warre againſt it, as it were with ſound of Trumpet and Drumme, ſetting vp the flag of defiance againſt it. And hereupon groweth this ſilence and trembling in the Church, which onely is mooued with the ſignes of Gods wrath, when as all others ſit ſtill in ſecurity, as the Prophet *Zachary* ſaith in a like caſe. Chap. 1. 8.

To ſtand in this place, ſignifieth to adminiſter, as it is ſayd of the Prieſts and Leuites, that they ſtand before God, and before the Altar, that is, miniſter. So here the Angells do ſtand before God, as ready to adminiſter and execute theſe iudgements. For they are miniſtring ſpirits, and here they do ſound the alarum at the commandement of God. Theſe Angels are propounded as ſeuen in number, becauſe it pleaſed not God at once to powre downe his wrath vpon the rebelli-

ous world, but at diuers times, and by peece-meale. Whether theſe were good or bad Angels, it is not materiall to diſpute, ſeeing God executeth his iudgements both by the one and the other.

2.Sa.24.16.

Moreouer, it is ſpecially to be obſerued, that the blowing of theſe ſeuen trumpets, do all belong to the opening of the ſeuenth ſeale, and are as it were the ſeuen parts thereof; for the things which fall out vpon the blowing of theſe ſeuen trumpets, do reach euen vnto the laſt iudgement, as the Angell ſweareth, chap. 10.6,7.

Verſe 3.

Then another Angel came, & ſtood before the Altar, hauing a golden Cenſor, and much odours was giuen vnto him, that hee ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

We heard before, that when the courſe of the Goſpell was ſtopt by the diuell and his inſtruments, yet God was very carefull for the ſafety and ſealing vp of his owne ſeruants: ſo likewiſe we are now to heare of the like care and prouidence: for now, that errors and hereſies were to be ſowne in the world, whereby many were corrupted: and that hee himſelfe from Heauen doth proclaime open enmity againſt the deſpiſers

ſpiſers of his Goſpell,by giuing them vp to blindneſſe and error; he doth double his care and prouidence to all his faithfull worſhippers. For here we do plainly ſee, that the Church hath a mediatour,and that he which keepeth *Iſrael*, neither ſlumbreth nor ſleepeth. And therefore when the wrath of God doth moſt of all breake forth vpon the world,for the contempt of his graces, yet the Church is remembred, and ſet in ſafety, with all her children. For her prayers come vp before God, and are accepted through the mediator. And this is the ſenſe and drift of this third verſe.

By this Angell is meant Ieſus Chriſt, the Angell of the couenant, as wee haue heard before: who is not an Angell by nature,but by office.

It is manifeſt,that in the old law there was a golden Altar,& a golden Cenſor,on which the Prieſt did burne ſweete incenſe before the Lord; which did figure the mediation of Chriſt,in whom the prayers of the Saints are accepted.

Now here the holy Ghoſt alludeth to that ſacrificing Prieſthood of the old Teſtament,where incenſe was offered at the Altar, which now is the ſweete ſauour of the death

of Chriſt, through whom both we and all our ſacrifices are ſeaſoned and ſweetned.

Who therefore is this Angel but Chriſt? What are the ſweet odours with the which the prayers of all Saints come before God, but the moſt ſweete mediation of the Lord Ieſus? What is meant by the ſmoake of the odours, which with the praiers of the Saints, went vp before God out of the Angels hand? Surely the ſweete incenſe of Chriſts mediation, wherewith our prayers are ſpiced and perfumed, that they might be as ſweete incenſe of Chriſts mediation, wherewith our prayers are ſpiced and perfumed, that they might be as ſweet ſmelling ſacrifices in the Noſthrils of God. For, as water caſt into a fire, raiſeth a ſmoake: ſo the teares of the faithfull, be-ſprinkled in their prayers, make them as ſweete incenſe, acceptable to God through Chriſt. The ſumme of all is this, that in the middeſt of all theſe hereſies, and thoſe helliſh troubles which ſhould be raiſed vp by the Pope and his Cleargy, the Turke and his armies, as in the next Chapter we ſhal ſee, the elect haue their praiers heard for their preſeruation by the merits of Chriſt.

Ver. 5. *And the Angell tooke the Cenſor, and filled*

led it with the fire of the Altar, and caſt it into the earth, and there were voyces, and Trumpets, thundrings, and lightnings, and earthquakes.

Here wee ſee how Ieſus Chriſt taketh the Cenſor and filleth it with the fire of the Altar; that is, the graces and gifts of the Spirit: for ſo the fire of the Altar is taken in *Eſay.*

In this Senſe it is ſaid, that our Lord Ieſus ſhould baptize with fire and the holy Ghoſt; that is the gifts and graces of the holy Ghoſt. In this ſenſe alſo the holy Ghoſt did reſt vpon the diſciples, in the likeneſſe of clouen tongues like fire, whereupon they were all filled with gifts and graces.

The holy Ghoſt is compared to fire, becauſe he burneth out our droſſe, purgeth the hearts of the faithfull, and ſetteth them on fire with the burning loue and zeale of Gods glory. So then it followeth, that as before there was prouiſion had for the ſafety of the Church, by her Mediator: ſo here many heauenly gifts and graces are beſtowed vpon her. For Chriſt caſteth this fire of the Altar vpon the earth; that is, vpon his, dwelling in the earth.

Here-

Hereupon it is ſaid, that there were voyces, and thundrings, &c, that is, all manner of broyles tumults, vprores, ſlaughters, and diuiſions. For after the Goſpell was ſounded forth in the Church by the power of the holy Ghoſt, the Diuell is diſturbed, and the World moleſted. And hence ſpring all theſe broiles and tumults, thundring and lightning: and we muſt looke for ſuch ſtirres after the preaching of the Goſpell, whileſt there is a world and a diuell.

Mat.10.34 Therefore our Lord Ieſus ſaith, *he came not to bring peace into the earth, but fire and Sword, and to ſet a man at variance againſt his Father, and likewiſe the Daughter againſt her mother, &c.* For diuiſions and ciuill diſſentions do alwayes follow the preaching of the Goſpell; which thing yet is not ſimply in the nature of the Goſpell of peace, but accidentally through the frowardneſſe and corruption of mans nature, which will not yeeld vnto it, but moſt ſtubbornely rebelleth againſt it.

Ver.9. *Then the ſeuen Angels which had the ſeuen Trumpets, prepared themſelues to blow.*

Now beginneth this open warre to bee proclaimed againſt the world, for their great vngodlineſſe and rebellion againſt the truth.

So

So the firſt Angell blew the Trumpet, and there was Haile and Fire mingled with bloud, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt. Ver. 7.

It were abſurd to imagine that any thing in this Verſe is to be taken litterally: ſeeing in the literall Senſe there was neuer any ſuch matter. Therefore of neceſſity it muſt bee expounded myſtically, and allegorically. Therefore by this Haile and Fire mingled with bloud, is meant Errors and Hereſies. For as Haile doth beate downe Corne, and deſtroy the fruites of the Earth; Fire doth conſume, and Bloud doth corrupt and putrifie: So falſe doctrine and Hereſie doth annoy, conſume, and corrupt the ſoules of men. For it is ſaid, that *all theſe things mingled together were caſt vpon the earth:* that is, the inhabitants of the earth, and the third part of the trees, that is, the numbers of men or a very great part of the world was corrupted. For trees in the Scripture ſignifie men, and *all greene graſſe was burnt:* that is, the freſh fruits of grace did wither apace & dry vp: for as errour and hereſie did preuaile, ſo truth and godlineſſe did decay. All this hath relation to the hereſies of *Sabellius*, Eſay 61.

Ma-

Manicheus, Marcion, Fotinus, Paulus Samoſatenus, Neſtorius, Nonatus, Diodorus, Apollinaris, Pelagius, and many others, many others, which about this time, being foure hnndred yeares after Chriſt, began to ſpring vp and grow apace.

And the ſecond Angell blew the Trumpet, and as it were a great Mountaine burning with fire was caſt into the Sea, and the third part of the Sea became bloud, &c.

Vpon the blowing of the ſecond Trumpet by the ſecond Angell, heere appeareth a great Mountaine burning with fire. Whereby is meant ſome great and notable hereſies, as that of *Arrius*, which troubled and waſted the Church, for the ſpace of three hundred yeeres, being greatly fauoured of ſundry Emperours and other great Potentates in the Earth, by meanes whereof, it continued and ouerſpread ſo long. Alſo this may be referred to other great and notable Arch-hereſies: as that of *Donatus, Macedonius, Eutiches, Valentinus,* and ſuch like: which all are here compared to a mountaine for their hugeneſſe and greatneſſe, and to a burning mountaine, becauſe the Church was almoſt burnt vp thereby. For this word *Mountaine*, is ſometimes in the Scripture put

put for any let or hinderance to true Religion, as is errour and hereſie. *Zach.* 4. 7. *Luke* 3. 5.

Therefore it is ſaid, that it *was caſt into the Sea*, that is, theſe great hereſies are caſt vpon the World in Gods wrath and heauy indignation: for the ſea is put for the World: Chapter 4. Verſe 6. Chapter 13. Verſe 1. Chapter 12. verſe laſt for as the Sea is full of Rocks, ſands, ſirts, waues, ſtormes, and tempeſts: ſo it fareth with this preſent euill world.

Moreouer it is ſaid, that the third part of the Sea became bloud: that is, all *Europe*, or ſome great part of the world was corrupted and infected with theſe great hereſies. And he ſaith in the next verſe, that *the third part of the ſhips were deſtroyed*: that is, a great number of Marriners and ſhip-maſters, as well as land-men were infected with theſe hereſies, and dyed of them, and in them. Ver. 9.

Then the third Angell blew the Trumpet, and there fell a great ſtarre from Heauen, burning like a Torch, and it fell into the third part of the Riuers, and into the Fountaines of Waters. Ver. 10.

Starres in this booke are put for the Miniſters of the Goſpell, as wee haue heard out of

of the firſt Chapter, and the reaſons why. Then it followeth that the falling of this ſtar from Heauen, doth moſt fitly ſignifie and ſet forth the declining and fall of the Paſtors of the Church, and their corrupting of the true Doctrine: which is meant by the freſh Riuers, and pure Fountaines into which it fell. This Starre hath his name of the effect: for it is called *Wormwood:* becauſe through the fall of it, the ſweete waters into which it fell, were turned into bitterneſſe, and men dyed of them: that is, the doctrine was corrupted, which turned to the deſtruction of many.

Ver. 12. *And the fourth Angel blew the Trumpet, and the third part of the Sun was ſmitten, and the third part of the Moone, and the third part of the Stars, ſo that the third part of them was darkned, &c.*

This darkning of the Sunne, Moone, and Starres, doth ſignifie that great darkeneſſe which was brought vpon the Church by ſuch teachers as did dayly more and more degenerate.

Three things are generally to be obſerued in the blowing of theſe firſt foure trumpets. Firſt, that the plagues here mẽtioned, are ſpecially to be vnderſtood of ſpirituall plagues.

Se-

Secondly, that there is a progreſſion from leſſer to greater in theſe plagues.

Thirdly, that in euery one there is mentioned but a third part deſtroyed; which plainely ſheweth that although the Church was greatly annoyed and peſtred with theſe errours and hereſies, yet it was not deſtroyed and brought to vtter deſolation: for the full ſetting vp of Antichriſt was not yet come. All theſe errours and hereſies which were caſt vpon the World, and did ſpring and grow apace in all places, did (as it were) make way for Antichriſt, and (as it were by ſtirrops) hoiſt and help him vp into his curſed Chaire.

By the ſtories of the Church, and courſe of times, it ſeemeth that the holy Ghoſt pointeth at thoſe manifold hereſies which ſprung vp in the Church after the firſt three hundred yeeres, eſpecially after the death of *Conſtantine* the Great, who procured peace to the Church, deſtroyed idolatry, and ſet vp true Religion in his dayes.

Now, after his raigne, and the raigne of *Theodoſius* that good Emperour, *Conſtantius*, *Iulianus*, *Arcadius*, *Honorius*, and many other wicked Emperours ſucceeded; by whoſe meanes all things in the Church

grew

grew worſe and worſe; yet this one thing is to be obſerued, that all truth of Religion was not vtterly extinct and put out, till the full looſing of Sathan, which was a thouſand yeeres after Chriſt, as wee ſhall plainely ſee when we come to the 20. Chapter, concerning the binding of Sathan for a thouſand yeeres. For ſure it is, that the maine principles and grounds of Religion, continued in the Church till this full looſing of Sathan; which was about the time of *Silueſter* the ſecond, that Monſter, as afterward we ſhall heare.

But now in the meane time, wee ſee what hereſies ſprung vp, what corruption grew and increaſed more and more, what darkneſſe beganne to ouer-ſpread a third part of the world: and theſe things grew worſe and worſe, euen till by theſe meanes the great Antichriſt came to be poſſeſſed of his curſed ſeate and Sea of *Rome*, which was about ſome 600. yeeres after Chriſt.

Ver. 13. *And I beheld, and heard one Angell flying in the midſt of Heauen, ſaying with a loud voyce: Woe, woe, woe to the Inhabitants of the earth, becauſe of the ſounds to come of the three Angels which were yet to blow the trumpets.*

Be-

Becauſe the iudgements which were to be executed hereafter, vpon the blowing of the next three trumpets, were farre more dreadfull and horrible then any were before, therefore heere is a ſpeciall Angell or Meſſenger of God, ſent of purpoſe to giue warning thereof, and to proclaime openly in the Church, three fearefull woes, which ſhould come vpon the inhabitants of the earth; that is, all earthly minded men, as worldlings, Papiſts, and Atheiſts, at ſuch time as the next three Angels ſhould blowe the trumpets.

The firſt of theſe three great woes, is to be vnderſtood of the Papacy. The ſecond of Turciſme. The third of the laſt iudgement. As if he ſhould haue ſaid: Woe vnto the World, becauſe of Poperie. Woe vnto the world becauſe of Turciſme. Woe vnto the world becauſe of the laſt iudgement. Woe vnto the world for Popery, becauſe thereby men ſhould be puniſhed in their ſoules. Woe vnto the world for Turciſme, becauſe thereby thouſands ſhould be murthered in their bodies by the Turkiſh armies. Woe vnto the World, becauſe of the laſt iudgement, for thereby all worldlings ſhould be plagued both in body and

ſoule in hell fire, for euermore.

Sith then theſe three laſt plagues which were to come vpon the world, are more fearefull and terrible then any of the other foure, no maruell though here is ſent of purpoſe a ſpeciall meſſenger to giue intelligence thereof, that euery man might looke to himſelfe, ſeeing ſuch great dangers were at hand. And for this cauſe alſo it is ſaid before, that there was ſilence in the Church for the ſpace of halfe an houre.

CHAP. 9.

THe principall ſcope and drift of this Chapter, is to paint out both the Pope and his Cleargy, and alſo the Kingdome of the Turke, and his cruell Armies. For hauing already ſet downe how a way, and paſſage was made for the Pope to climbe vp into his curſed chaire by the preuailing of hereſies, the falling away of the Paſtors of the Church, & the great ouerſpreading of darkneſſe and ignorance: now he commeth to deſcribe the Pope in his full height and greateſt exaltation, being now vniuerſall Biſhop, and in full poſſeſſion of his ſeate and Sea of *Rome*, which was about ſome

ſixe

fixe hundred yeares after Chriſt, as formerly hath beene ſhewed. At what time Pope *Boniface* obtained of the Emperour *Phocas* that murther, which ſlew his Maiſter *Mauritius* the Emperour, that the Biſhop of *Rome* ſhould be called the vniuerſall Biſhop, and the Church of *Rome*, the head of all Churches.

This ninth Chapter may very fitly be diuided into two parts. The firſt is a liuely deſcription of the Pope himſelfe, his kingdome, and his cleargy. The ſecond is a deſcription of the kingdome of the Turke, and his moſt ſauage armies: ſo that this Chapter is a full opening of the firſt two great woes mentioned before, concerning the Papacy, and Turciſme. In the firſt 12. verſes.

And the fift Angell blew the trumpet, and Verſe 1.
I ſaw a Starre which fell from Heauen, and to him was giuen the key of the bottomleſſe pit.

Warning was giuen before, that when this fift Angell ſhould blow the Trumpet, a moſt fearefull woe ſhould come vpon the world, ſurpaſſing all that went before, which is the ſetting vp of Antichriſt in his pride; that man of ſinne, that ſonne of perdition.

The Pope is here compared to a ſtarre,

as well as other godly Miniſters in this booke, becauſe the Biſhops of *Rome* at the firſt were godly and excellent men; for amongſt the firſt thirty of them, there was ſome Martyrs. But it is here ſaid, that now this Starre was fallen from Heauen vnto the earth; that is, the Biſhops of *Rome* were greatly degenerated and fallen cleane away from heauenly things to earthly: for they declined from time to time, and grew worſe and worſe, ſo farre as to become the great Antichriſt.

But ſome man may ſay, why may not this Star falling from heauen vpon the earth, be vnderſtood of other Paſtors falling from the truth, as well as the Pope, as it is taken in the former chapter, and in the 12. chapter, verſe 4? I anſwer, that the circumſtances will not here beare it. Therefore to perſwade euery honeſt mans conſcience, that this muſt needes be vnderſtood of the Pope in his pride, let vs giue eare to theſe three reaſons following:

Firſt, we are to conſider, that the maine drift of the holy Ghoſt in the opening of the ſeuen ſeales, and blowing of the ſeuen Trumpets, is to lay out the ſtate of the Church in al ages, till the comming of Chriſt. Further, we

we are diligently to obſerue, that the things contained vnder the opening of the ſeuenth ſeale (whereof the blowing of the ſeuen trumpets are as it were parts, and do all belong vnto it) do ſtretch euen vnto the end of the World, ſo as there is no ſtrange accident, or any wofull condition of the Church in any age, but it is ſet forth vnder the opening of theſe ſeales, and blowing of theſe trumpets. But the Papacy was a ſtate of the Church, and that moſt wofull and lamentable, therefore it is deſcribed vnder the opening of theſe ſeales, and blowing of theſe trumpets. But it is not deſcribed vnder the opening of any other ſeale, or blowing of any other trumpet: therefore of neceſſity it muſt be referred to this 7. ſeale, and the fift trumpet: And this is my firſt reaſon. If any man obiect, that the Pope and his kingdome are moſt liuely deſcribed in the Chapters from the 12. to the laſt: I anſwer, that all thoſe chapters belong to a new viſion, wherein ſome things propounded vnder the opening of the ſeuen ſeales, are more fully opened and expounded. But this I ſay, that in this ſecond viſion, the whole eſtate of the Church in euery age is laid open, euen vntill the laſt iudgment: and therefore when the 7.

Angell here doth blow the ſeuenth trumpet, immediatly followeth the laſt iudgment: as appeareth, chap. 10. verſe 6, 7. and chap. 11. verſe 15, 16.

My ſecond reaſon is drawne from the courſe and conſideration of times: for the great preuailing of errors and hereſies mentioned before, which made way for Antichriſt, was from the firſt 300. yeares, vntill the 600. yeare, and ſo forward. But now, immediatly vpon this great encreaſe of error and darkneſſe, commeth the deſcription of a ſpeciall Starre fallen from Heauen at this time, which was about 600. yeares after Chriſt, and therefore it muſt needs be vnderſtood of the Pope. And this is my ſecond reaſon.

My third and laſt reaſon is drawne from the deſciption of the Pope and his Cleargy in the firſt eleuen verſes of this chapter. For he is ſo liuely deſcribed and painted out in paticulars, that all men that know him, or euer heard of him, muſt needes ſay it is he. For this deſcription here ſet downe by the holy Ghoſt, can fitly agree to none other.

The Papiſts themſelues do confeſſe, that this ſtar here mentioned, muſt needs be vnderſtood of ſome Arch-hereticke. And full wiſely

wiſely forſooth they apply it to *Luther* and *Caluin*. But we affirme, that it is to be vnderſtood of the Pope: For was there euer any ſuch Arch-hereticke as he *which oppoſeth and exalteth himſelf againſt al that is called God,* and againſt all imperial powers, as the Apoſtle ſaith. But now let vs proceed to the deſcription of him. 2. Theſſ. 2.4

Firſt, he is ſaid to haue the key of the bottomleſſe pit, which agreeth well to the Pope: for he hath power giuen him to open hell gates, to let in thouſand thither: but no power to open heauen gates, to let in any thither: for he furthereth many to hell, none to Heauen. He doth indeed falſely chalenge to himſelfe the keyes of the Kingdome of Heauen, to let in, and ſhut out at his pleaſure. But here we ſee the holy Ghoſt doth attribute no ſuch power vnto him, but only telleth vs, that his power and iuriſdiction is in hel, and ouer hell, and as for Heauen, he hath nothing to do with it. It were needleſſe to ſhew how this metaphor of keyes is taken for power and iuriſdiction in the Scriptures, as hath bin proued before, ch. 1. v. 18. and as needles to proue that by the bottomles pit, is here meant hel, as appeareth, ch. 11. 7. ch. 20. 1.

And he opened the bottomleſſe pit, and there Verſe 2.

Verſe 2. *aroſe the ſmoake of the pit, as the ſmoake of a great furnace, and the Sun and the aire were darkened by the ſmoak of the pit.*

Here we ſee how the Pope openeth hell gates with his key, and a moſt horrible, groſſe, and ſtinking ſmoake aſcendeth vp into the aire preſently vpon it, in ſo much, that both the Sunne and the ayre were darkned with it. Which all is to be vnderſtood of that ſpirituall darkeneſſe, ignorance, ſuperſtition, and Idolatry, wherewith the whole Church was ouerſpread, after the great Antichriſt came to the poſſeſſion of his curſed chaire, and was in his pride and height, ruling and raigning ouer the kings of the earth. For then indeed the Sunne was darkned and eclipſed; that is, the light of the Goſpell was almoſt cleane put out. For that which is ſpoken here of the darkning of the aire, and the Sunne, is to be vnderſtood of a greater and more generall darkneſſe, then that which was mentioned in the former chapter, wherein but a third part of the world was darkned. But now that Antichriſt inuadeth the Church, al is ouerſpread with groſſe and palpable darknes, al is as darke as Pitch: no man can ſee where he is, or which way he goeth. For the whole aire is filled with this thicke

thicke ſmoake, which came out of hell pit. *And there came out of the ſmoake Locuſts vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.*

By theſe Locuſts, is meant the Popes Clergy, as Abbots, Monkes, Friers, Prieſts, Shauelings, and ſuch like vermine; which are therefore compared to Locuſts, becauſe they waſte and deſtroy the Church, euen as Locuſts deſtroy the fruits of the earth. For both Hiſtoriographers and trauellers doe affirme, that whole fields of greene Corne new come vp, haue beene waſted and eaten vp in one night as bare as the earth, by ſwarmes of Locuſts in the Eaſt-countries. For in thoſe parts of the World, multitudes of this little vermine are to be found: euen ſo the Popiſh Clergy conſumeth & deuoureth all greene things in the Church.

Moreouer, it is to be noted, that theſe Locuſts came out of the ſmoke of the pit; that is, they were bred out of it: for Monkes, Friers, Prieſts, and ſuch like Caterpillers, were bred of ignorance, error, hereſie, ſuperſtition, and the very ſmoke of hell: for from hell they came, and to hell they will. They are deſcended of the black horſe of hell, and thi-

thither they will returne.

Moreouer, it is ſaid, that power was giuen them to ſting like Scorpions. For whom haue they not ſtung with their moſt venemous ſtings? I meane their damnable errors, and deueliſh deuiſes. Whom haue they not wounded with their corrupt doctrine and deuiliſh authotity? They are the ſoreſt ſoule-ſtingers that euer the world had, who haue left their venimous ſtings in the ſoules of thouſand thouſands, wherewith they haue beene poiſoned and ſtung to death.

Ver. 4. *And it was commanded them, that they ſhould not hurt the graſſe of the earth, neither any greene thing neither any tree, but only thoſe which haue not the Seale of God in their foreheads.*

It may bee demaunded, what became of the Church when as the whole earth was ful of theſe crawling and ſtinging Locuſts. This queſtion is now here anſwered: to wit, that theſe Locuſts are charged and commanded, that they ſhould not hurt any of the elect: for this woe and this plague, extendeth no further then to the inhabitants of the earth, as we haue heard before. Their power is limited only to the Reprobate, they haue nothing to do with Gods choſen people. And heere a-

gaine

gaine we ſee what great care God hath for his in the middeſt of the greateſt dangers, as hath bin twiſe noted before, chap. 7. chap. 8. For now Antichriſt raigning in his ful pride, yet his Elect are preſerued in the midſt of theſe Scorpiō-locuſts, flying about their eares like ſwarmes of Hornets, not one of them is ſtung to death. Chriſts little flock is alwaies defended, and ſet in ſafety.

And to them was command, that they ſhould not hurt them, but that they ſhould be vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a Scorpion when he hath ſtung a man. Ver. 5.

Some write, that ſuch as are ſtung of a Scorpion, do not dye forthwith, but haue a lingring paine, where with they are miſerably vexed three or foure dayes before they die of it. Now, vnto this lingring paine is this ſpirituall ſtinging compared: for theſe Locuſts are commanded of God, that they ſhould not kil the very Reprobates outright, & at once, but torment thē with a lingring death for the ſpace of 5. moneths, that is 500. yeares: for ſo long did the Papacy continue in his height and pride, full ſtrength and vertue, and ſo long did the Pope and his Clergy ſting men with lingring and Scorpion-like paine.

There-

Ver.6. *Therefore in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to dye, and death ſhall flye from them.*

This verſe doth ſhew, that all Papiſts being thus ſtung and tormented in their conſciences with this lingring paine of Popiſh doctrin, ſhall wiſh themſelues out of the world, and buried quicke, that they might bee rid of their ſpirituall, ſtinging, and helliſh torments which they had in their conſcience. For the Popiſh doctrine hath no ſound comfort in it, it leaueth men in deſperation, in ſickneſſe, and vpon their death-beds. For alas, what comfort can a poore diſtreſſed conſcience haue in Popes pardons, Indulgences, Maſſes, Dirges, Merits, Workes, Pilgrimages, Purgatory, Croſſes, Crucifixes, *Agnus dei*, and ſuch like traſh and trumpery? theſe alas are too weake remedies for any ſpirituall diſeaſes: they are not ſufficient to procure pardon at Gods hand for any ſinne. Alas, the poore blind Papiſts did know and feele that they were vile ſinners: they knew they muſt come to iudgement: they knew that the reward of ſin was death, euen the ſecond death: they knew all this full well, and therefore had horrible conuulſions in their conſciences, and knew not how

to

to winde out of them. For the doctrine of free iuſtification in the bloud of Chriſt, was hid from them, they knew it not: and therefore all aſſurance of Gods fauor, all peace of conſcience, and all ioy in the holy Ghoſt, was vtterly taken from them; and therefore many of them dyed in moſt deſperate and vncomfortable manner. And for this cauſe it is here ſaid, that they ſought death, and deſired to be rid our of the world one way or another: for a tormented conſcience who can beare it, it is a kind of hell torment.

And the forme of the Locuſts was like vnto Ver. 7. 8.
Horſes prepared vnto battell, and on their heads were as it were Crownes like vnto gold, and their faces were like the faces of men.

And they had haire as the haire of women: and their teeth were as the teeth of Lyons.

Hitherto we haue heard of the pettigree and poyſoned ſtings of theſe vile Locuſts, and how they vexed the Inhabitants of the earth all the time of the great Antichriſt. Now we are to vnderſtand of their forme and likeneſſe: for the Spirit of God, doth here paint them out in their colours, that all men may diſcerne them, and beware of them. Firſt it is ſaid that they were like vn-

to

to horſes prepared vnto battell: that is, they were as ſtrong and fierce as barred horſes, to ruſh and runne vpon all ſuch as ſhould but once mute or mutter againſt them, or their Authority: Moreouer, they haue Crownes of gold vpon their heads, which ſheweth and ſignifieth, that they were the Conquerours of the earth, and Lords of the World, and who but they? for in thoſe dayes no man, nay, no Lord or King durſt quitch againſt a Monke, a Frier, or a pild Prieſt: for if any did, they were ſure to ſmart for it. They had alſo faces like the faces of men; that is, they ſet faire faces vpon matters, and pretended great deuotion in Religion, flattering the people, and making them beleeue that they could giue them pardon of all their ſinnes, and bring them to heauen, when as in very truth, for their bellies, and for their gaine, they did cunningly ſmooth with the Nobles, the rich and the mighty, ſetting faire faces vpon their proceedings; and as Saint *Peter* ſaith, *Through couetouſneſſe with fained words, they made merchandiſe of mens ſoules*, and did cloſely winde themſelues into the hearts of the ſimple people, by their fawning inſinuations, being in very deede moſt notable flatterers and hypocrites. They had

2. Pet. 2. 3.

had haire, as the haire of women; that is, they were altogether effeminate, being giuen to delicacy, luſt, and wantonneſſe; they were drowned in whoredome and all kind of beaſtlineſſe, being a ſhoale of moſt filthy vilaines. Their teeth were as the teeth of Lyons, to catch and ſcratch all that they could come by. They deuoured all the fat morſels euery where: they got the Church-liuings into their hands: they firſt made impropriations: they incroached vpon temporall mens lands: they ſwallowed vp all euery where. If we looke vpon the Abbeys, Priories, and Nunneries, we may eaſily iudge what teeth they had. Moreouer, it is ſayd they had Habbergions, like to Habbergions of Iron; that is, they were ſo ſtrongly armed with the defence and countenance of the Pope, that no ſecular power durſt once quitch againſt them. Their wings were like the ſound of Chariots, when many horſes run vnto battell: that is, with fluttering noiſe and terrible threatnings, they ſtroue to vphold their Kingdome. Alſo in Churches and Pulpits, they make a roaring noiſe, & take on terribly to maintaine their abominable Idolatry. They had tailes like vnto Scorpions, & there were ſtings in their tails. For with their

poiſo-

poiſoned doctrine and ſtinking authority, like Adders and Snakes they ſtung many to death. Moreouer, power was giuen them to hurt men fiue moneths, that is, all the time of Antichriſts raigne as before hath beene ſhewed.

Ver.10.11. *They haue a King ouer them, which is the Angell of the bottomleſſe pit, whoſe name in Hebrew is* Abaddon, *and in Greeke he is named* Apollyon, *that is deſtroying.*

As the foules haue a king ouer them, which is the Eagle; and the beaſts, the Lyon; and mortall men ſome chiefe gouernour, vnder whoſe protection and ſubiection they liue: ſo here theſe helliſh Locuſts are ſaid to haue a King ouer them, which is the Angell of the bottomleſſe pit: that is, the Diuell or the Pope, which you will, vnder whoſe enſigne they fight, and vnder whoſe defence they liue. Their Kings name in Hebrew is called *Abaddon*, and in Greeke *Apollyon*. The words are both of one ſignification, that is, deſtroying: for both the diuell himſelfe, and his Vicar the Pope, are deſtroyers and waſters of the Church of God.

One woe is paſt, and behold yet two woes come after this.

We haue heard at large what this firſt

Woe

Woe is namely, the plague of the world, by the Pope, and his Clergy. Now we are to heare of the ſecond woe, which is the moſt huge and murthering army of the Turkes: wherein the third part of men were ſlaine. Some doe expound this ſecond woe of the kingdome of Antichriſt, and his armies: but that it is not ſo, may appeare by theſe reaſons following.

Firſt, the Angell denouncing woe, woe, woe, denounceth three ſeuerall woes, and therefore it is ſaid: *One woe is paſt, and behold yet two woes come after this.* It followeth then, that this is a diſtinct and ſeuerall woe from the former, and therfore cannot be the ſame. Secondly, this woe containeth ſpecially a bodily ſlaughter of the third part of the world, and of the wicked reprobates: but the firſt woe was ſpecially a plague of mens ſoules, as we haue heard, and therefore this cannot be the ſame with the firſt.

Thirdly, we are to vnderſtand, that this booke deſcribeth all the greateſt calamities and plagues that ſhold come vpon the world in any age after Chriſt, and therefore we may iuſtly think that the kingdom of the Turkes is not left out, ſeeing it was one of the greateſt plagues that euer came vpon the world.

But the kingdome of the Turkes is deſcribed in no other part of this Reuelation, and therfore muſt of neceſſity be here deſcribed.

verſ.13.14. *Then the ſixt Angell blew the Trumpet, and I heard a voice from the foure corners of the golden Altar which is before God:*
Saying to the ſixt Angel which had the trumpet, looſe the foure Angels which are bound in the great riuer Euphrates.

Now we are come to the deſcription of the ſecond woe, which followeth vpon the blowing of the ſixt trumpet, by the ſixt trumpet, by the ſixt Angell. And firſt of all he ſaith; *He heard a voice from the foure corners of the golden Altar.* By the *golden Altar*, is meant Chriſt, as before hath bene ſhewed with the reaſons thereof. From this Altar the voice commeth to *the Angell which blew the ſixt Trumpet*, that we might know it is the voice of the mighty God, and the commandement of our Lord Ieſus. The voice commandeth the ſixt Angell to *looſe the foure Angels which are bound in the great riuer Euphrates.* By theſe foure Angells which are thus bound at *Euphrates*, is meant many diuels or Angels of darkeneſſe, as we haue heard before, chapter 7. verſe 1. Their *binding* ſignifieth their reſtraint

chap.8.3.

ſtraint, by which they were held backe from doing that miſchiefe which they deſired to do. Their *looſing*, ſignifieth that power was giuen them to performe that which they wiſhed.

They are ſayd *to be foure in number*, becauſe they ſhould raiſe an horrible plague in the foure corners of the earth, both Eaſt, Weſt, North, and South. The ſence is, that the Diuells haue yet farther and greater ſcope giuen them to plague and deſtroy the inhabitants of the earth. Theſe diuells had exceeding great power in the kingdome of Antichriſt, but they are vnſatiable in miſchiefe, and ſo after a ſort lie ſtill bound till they haue their deſire. The place where they lie bound, is *Euphrates*, wherein is a myſtery: for *Euphrates* literally taken, is a great Riuer, which ran ſo nigh the citty *Babylon* in *Chaldea*, that it was a mighty defence vnto it, ſo that the citty could not be taken, vntill they that laid ſiedge vnto it, cut out trenches, & deriued the waters another way. Now for the myſterie, it is this: *Rome* in this book is called *Babylon*. By a metaphor, and after the ſame manner, the great riuer *Euphrates*, as we ſhall ſee afterward, ch. 16. ſignifieth the power, wealth, and authority,

which that citty *Rome*, euen this weſterne *Babel*, hath to defend it ſelfe. Then it followeth, that in this power, authority, and ſtrength of *Rome*, the Diuells lie bound, for they waited through the power of *Rome*, to worke yet farre greater miſchiefe, and therefore are ſayd to be bound, ſo long as they were reſtrained. The miſchiefe which they plotted, and purpoſed to bring to paſſe by the authority and power of *Rome*, was the hatching and bringing forth of the Mahometiſh religion, which in very deed did ſpring from the darkneſſe of *Rome*, as from his proper roote and originall cauſe.

The diuells did foreſee, that out of the ſuperſtitions and Idolatries of *Rome*, defended by their great power and authority, Mahometiſh religion, might very well be framed, and therefore not being content to plague the Weſt part of the world with Popery, and Idolatry, they do greedily deſire alſo to plague the Eaſt part of the world with the falſe religion of *Mahomet*. They are not ſatisfied with plaguing and poyſoning all *Europe*, with abhominable Idolatries, except alſo they plague and infect all *Aſia*, and *Affrica*, with the Turkes moſt execrable religion: ſo inſatiable

are

are the diuells in working miſchiefe. Now in the meane time they thinke themſelues too much ſtraightned, bound and tied vp in *Rome*, and Romiſh religion, except they may be loſed, and proceed further to ouerſpred the whole world with all impieties, and horrible abhominations. A man would thinke that when the diuells had preuailed ſo farre, as to place Antichriſt in his curſed chaire, and to breed the ſwarmes of Locuſts out of the ſmoake of hell, they might haue bene ſatisfied: for then, as we ſay, hell ſeemed to be broake looſe. But yet all this cannot ſatisfie the vnſatiable diuells, but they will haue the religion of *Mahomet* eſtabliſhed, to poyſon and plague all the Eaſt parts of the world in their ſoules; and alſo they will haue the moſt huge cruell, and ſauage armies of the Turkes raiſed vp, to murther and maſſacre millions of men in their bodies, in the Weſt parts of the world, as preſently we ſhall heare. Now till all this be effected, they are ſaid to lie bound at *Rome*. But here we ſee, that this ſixt Angell hath a preciſe commandement from Ieſus Chriſt, to looſe theſe diuells which lay bound at the great riuer *Euphrater*, that they might plague the whole

world farre and neare, at their pleaſure; ſo now all the diuells of hell are let looſe, and let vs heare what followeth.

Verſe 15. *And the foure Angells were looſed, which were prepared at an houre, at a day, at a month, and at a yeare, to ſlay the third part of men.*

Now the diuells being looſed and vnbound by ſpeciall commandement from Chriſt, were in a readineſſe to execute their miſchiefe. This aſcending by degrees from a ſhort time vnto longer and longer; *From an houre to a day, &c.* doth ſignifie, that as the Diuells were preſt, and at hand at an houres warning, as we ſay to put in practiſe whatſoeuer they had plotted: ſo they were as forward to continue the ſame, *From an houre to a day, from a day to a month, and from a month to a yeare*, that is from time to time, vntill the date of their commiſſion was out: for their time was limitted, and their commiſſion bounded, as afterward wee ſhall ſee. And this is our comfort, that both the Papacie is limitted to fiue monthes, and the Turciſme to houres, daies, monthes, and yeares. The diuells power is limitted, though it grieueth them full ſore. They cannot do what they liſt: they cannot

annot continue as long as they would.

After the number of horſemen of warre were twenty thouſand times ten thouſand, for I heard the number of them. Verſe 16.

Now, vpon the looſing of theſe diuells, here followeth the deſcription of a moſt horrible plague which they raiſed vp, and it is a huge army, a murthering army, an army in number exceeding great: for hee ſaith, *They were twenty thouſand times ten thouſand*; that is, two hundred millions, or two hundred thouſand thouſands. But we may not thinke that this army was euer all at one time, or in any one age, but here are the armies of many ages reckoned vp, and the full plague of many yeares ſet forth. How could Saint *Iohn* number ſuch an army, may ſome man ſay? Hee anſwereth this doubt, and ſaith, *He heard the number of them.* Hee did not number them: but the number was told him.

Moreouer, it is to be noted, that as this army did exceede in number, ſo alſo in terror and ſtrength, and therefore they are ſaid to be all *horſemen.* For an army of horſemen are both more ſtrong and more terrible, then any army of footemen.

And thus I ſaw the horſes in a viſion, & them Verſe 17.

that ſat on them, hauing fiery Habbergions, and of Iacinth, and of brimſtone, and the heads of the horſes were as the heads of Lyons, and out of their mouths went forth fire and ſmoake, and brimſtone.

Here is the deſcription of the horſemen and horſes, as they appeared to *Iohn* in a viſion. Firſt, touching the horſemen, it is ſaid that they were very well armed *with Habbergions*; that is, coates of Maile, Corſelets, or Curets, and that *of a fiery colour, and of the colour of Iacinth*; that is, of ſmoake, as appeareth in the laſt clauſe of this verſe, and alſo *of the colour of Brimſtone.* For as horſemen in compleate armour were wont to weare in their breaſt-plates, and targets certaine enſignes and colours, whereby they might be made terrible to their enemies: So theſe Turkiſh warriours and horſemen do hold out their colours of fire, ſmoake, and brimſtone, as it were flags of defiance againſt the whole world, threatning preſent death to all that ſhould withſtand them, or as if they meant to ſpet fire and flame at them, or to choake them with ſmoake, and brimſtone, and then burne thē vp with fire & brimſtone. Al this their colours & enſignes in their breaſtplates and Habbergions did portend.

tend. Now, as concerning Horſes, no doubt they were as fierce as the horſemen. They were great Lances, they had *heads like Lyons*; that is, they were full of ſtomacke and fierceneſſe, *and out of their mouthes went forth fire, and ſmoake, and brimſtone*; that is, they had the ſame colours and enſignes vpon them that riders had.

Of theſe three was the third part of men killed, that is, of the fire, and of the ſmoake, and of the Brimſtone which came out of their mouthes. Verſe 18.

Heere is ſet downe the great ſlaughters and maſſacres which theſe martial horſemen and Turkiſh armies made throughout the moſt part of Europe. For he ſaith, *the third part of men*, that is, great numbers in *Europe were ſlaine by the fire, the ſmoke, and the brimſtone, which came out of their mouths:* that is, by their bloudy cruelty, and barbarous immanity, ſome being murthered in their bodies by cruell death, and others violently drawne to the wicked Religion of *Mahomet*. For partly by externall violence, and partly by a ſubtill ſhew of Religon and deuotion, they deſtroyed thouſands both in their ſoules and bodies. And therefore it is ſaid, *Their power is in their monthes, and in* Ver. 19.

their

their tailes. For their tailes were like vnto Serpents, and had heads wherewith they hurt. But for the better vnderſtanding of theſe things. I thinke it not amiſſe a little to open and lay forth the riſing vp, and encreaſing of the power of the Turke.

About the yeere of our Lord, 591. was *Mahomet* borne in a certaine Village of *Arabia*, called *Itrarix*, for ſo Hiſtories doe report. This *Mahomet* by fraude and couſenage, grew into great credit and fame among the ſeditious Arabians and Egyptians, in ſo much that they made him a Captaine ouer them, to warre againſt the Perſians.

After this, he married a rich Wife, and by that meanes hee woone the hearts of many with gifts. In the dayes of *Heraclius* the Emperour, which was in the yeere of our Lord 623. he grew to be very mighty. After this, he faigned himſelfe to be a Prophet, and ſaid, that he had viſions and reuelations, and talked with Angels. And ſo by the helpe of *Sergius* a Monke, he framed a new worſhip and religion, patched part out of the old Teſtament, partly from the Papiſts, and partly from the Heathen. He raigned nine yeares, and ſo dyed.

After him ſucceeded in the Kingdome of the

the Sarazens *Ebubezer*, who raigned two yeeres. *Haumar*, who raigned twelue yeeres. *Muhauias* who raigned twenty foure yeeres. All theſe made great warre againſt the Perſians, and ſundry other nations, and ouercame them, and ſet vp the Religion of *Mahomet* amongſt them, and ſo the Kingdome of the Sarazens grew mighty: but in proceſſe of time the Kingdome of the Turkes grew great, and the Kingdome of the Sarazens diminiſhed. Within a ſhort time after this, the Tartarians, a Barbarous people, waxed ſtrong, and made warre againſt the Turkes, and preuailed greatly for a time. But about the yeere of our Lord 1300. the Empire of the Tartarians was ouerthrowne, and the Empire of the Turkes did flouriſh more then euer before: For now come the greateſt monſters, and moſt ſauage and cruell tyrants of all. The firſt of them was *Ottomanus*. The ſecond *Baiazethes*. The third *Amurathes*. Theſe made bloudy wars againſt the Chriſtians; I meane the Papiſts in Europe, and enlarged the Turkes dominions very farre.

They did from time to time ſo cruelly murther & maſſacre the inhabitants of the weſt, with their huge and bloudy armies, that

at

at laſt both the Pope, the Emperour, the King of *Hungary*, the King of *Polonia*, the King of *France*, the Duke of *Burgundy*, and the Duke of *Venice*, and almoſt all the Potentates in Europe, did ioyne together to make warre againſt the Turkes, and did leuy huge armies, but yet could not preuaile: ſo ſtrong were the Turkes: ſo huge and dreadfull were their armies. Then we ſee that verified which here was foretold, to wit, *that the monſtrous armies of the Turkes, with their horſes and horſemen, ſhould ſlay the third part of men*: that is, the Idolaters in *Europe* by heapes and infinite numbers. To ſet downe the particular battailes betwixt the Turkes and the Chriſtians in *Europe*, and their horrible bloud ſheddings, would require a volume: but this which I haue briefely ſet downe, may ſerue to giue ſome light vnto it, and may ſuffice for the vnderſtanding of this Text. Now it is ſaid in the next verſe that notwithſtanding this heauy hand of God which was vpon the Papiſts in Europe, and theſe fearefull iudgements and maſſacres, they repented not of their Idolatries, but waxed worſe and worſe: for no iudgements, no plagues can make the wicked any whit the better, as we ſee in the examples of

Pharoah

Pharoah and *Saul*. And here it is ſaid, that *the remnant of men which were killed by theſe plagues, repented not of the workes of their hands, that they ſhould not worſhip diuels and Idols of gold and ſiluer, and of braſſe, and of ſtone, and of wood, which neither can ſee, nor heare, nor goe. Alſo they repented not of their murther, and of their ſorcery, neither of their fornication, nor of theft.* And thus we ſee how the Deuils which were bound at *Euphrates*, being let looſe vpon the World, in the wrath and iuſt iudgement of God, did fearefully plague both the Turkes in their ſoules, and the Papiſts in their bodies. The one with falſe religion, the other with bloudy ſwords: and ſo was the deſire of the diuell fully ſatisfied. Verſ. 20. Verſ. 21.

CHAP. 10.

HAuing opened and expounded the two firſt woes which fell out vpon the blowing of the fift and ſixt Trumpet, containing the two great plagues of Popery and Turkiſme, wherewith the World was puniſhed many hundred yeeres: now in this Chapter we are to heare of good newes, and great comfort, after ſo much ſorrow. For here

heere Ieſus Chriſt commeth downe from Heauen to deliuer his poore afflicted Church, and to be reuenged of all his cruell enemies. For now before the third and laſt woe containing the greateſt plague of all vpon the World, which is, the laſt iudgement; wherein the wicked ſhall be tormented in hell fire for euer, both in body and ſoule, I ſay, before the blowing of the ſeuenth trumpet, by the ſeuenth Angell, of which we ſhall heare in the next chapter. Now in the meane time is ſhewed in this Chapter, what care God had for his little flocke, which no doubt were hid in thoſe dayes, and did not appeare, and yet were ſcattered in corners, euen in the middeſt of the darkeneſſe of Popery, and the moſt furious and helliſh rage of the Turkiſh armies. And therefore the principall ſcope and drift of this Chapter, is to ſhew how the Goſpell ſhould bee preached in many Kingdomes, now after this generall darkeneſſe, for the diſcouering and ouerthrow, both of Popery and Turkiſme, and to ſhew what ſhould fall out in the Church now in the middle time, before the ſeuenth and laſt Trumpet blow: for then commeth the laſt iudgement, as the Angell ſweareth in this Chapter, verſe 6, 7.

This

This Chapter doth containe foure principall parts.

The firſt is a deſcription of Chriſt and his glory. Ver. 1.

The ſecond ſheweth how the Goſpell ſhould bee preached in many nations and Kingdomes, by the Miniſters of this laſt age, whereby all aduerſary power ſhould bee ouerthrowne. Ver. 2.

The third is a watch-word, giuen to the world by Chriſt, that when the ſeuenth Angell ſhould blow the Trumpet, the world ſhould end. Verſe 6. 7.

The laſt doth ſhew, how all faithfull Preachers being called and authorized by Chriſt; ſhould trauel and take paines in the ſtudy of Gods Booke, and afterward ſhould publiſh the knowledge thereof farre and neere. ve. 9. 20. 11

And I ſaw another mighty Angel come down from Heauen, clothed with a Cloud, and the Rain-bow vpon his head, & his face was as the ſunne, and his feete as pillars of braſſe. Verſe 1.

This Angell of might is Chriſt, as appeareth by the deſcription of him, and by all the conſequents following: for he is ſaid to bee *clothed with a Cloud*, which ſignifieth his great glory & maieſty: *For he ſhal come in the clouds of heauē to iudge the world*: that is, with Mat. 24.

great

great pompe and glory. *The Rainebow was vpon his head*, which ſignifieth the couenant of peace with his Church, as before, Chap. 4 Verſe 3. *His face was as the Sunne*, which ſignifieth comfort and deliuerance to his Church, and the diſpelling of all the ſmoake of the bottomleſſe Pit, as the Sunne ſcattereth and driueth away the thick miſts.

His feete are as pillars of Braſſe, which ſignifieth that he ſhould tread downe all his enemies vnder his feete, both Pope and Turke: *for hee muſt raigne till hee haue deſtroyed them all.* The Pope along time kept all the Kings of Europe in awe. The Locuſts were of great power. The Turkes preuailed exceedingly. But what are they all to this mighty and glorious Angell Chriſt? What is their power to withſtand him? What can *Abaddon* the King of the Locuſts doe againſt this mighty King of *Sion*? What can the Turkes moſt terrible horſes and Horſe-men doe againſt this Angell which ſitteth vpon the white Horſe? Alas, alas, they are able to do nothing. They muſt all be troden downe vnder his feete of braſſe.

1. Cor. 19.

Ver. 2. *And he had in his hand a little booke open, and he put his right foote vpon the Sea, and his left vpon the earth.*

This

This litrle booke ſignifieth the Bible.

It is called little, in reſpect of the great and huge volumes of Popiſh bookes, though in it ſelfe it be large.

It is ſayd to be open, that all men might looke into it, becauſe it had beene ſhut a long time before, euen during all the time of the darkning of the Sunne and Ayre, by the ſmoake which came out of the bottomleſſe pit. But although it was long ſhut vp in the time of Popery, and lay buried in a ſtrange tongue: yet now it is opened, and publickely preached vnto all the ſeruants of God. And all this no doubt is to be vnderſtood of *Luthers* time, and all the times euer ſince the Goſpell was ſpead abroade after the great datkneſſe. For ſome hundred yeares agoe it was hard to finde an Engliſh Bible: but now God be thanked, there are thouſands to be found in the hands of Gods people. And therefore the things here prophefied of, are fulfilled in our daies: for we liue vnder the opening of the ſeuenth ſeale, and the blowing of the ſixt Trumpet, and and the powring foorth of the ſixt viall, as here doth partly appeare, and ſhall God willing, bee made more manifeſt when wee come to the ſixteenth Chapter.

Now wee are dilligently to obſerue, that as the opening of this Booke, and the preaching of the Goſpell by *Luther* and his ſucceſſors, hath diſperſed the former darkeneſſe, and beaten downe Popery; ſo alſo hath it driuen backe the Turke, and taken from vs all feare of him, which in former ages was the terrour of the World; for ſince men haue looked into this booke, repented of their Idolatry, and turned vnto God withall their hearts, the Turke and his power hath not bene feared, eſpecially in theſe partes where the Goſpell is preached.

For God in his mercifully prouidence towards his Church, hath diuerted his power another way, and ſet him a worke elſewhere. So that if men cannot be brought to beleeue, that God raiſed him vp as a ſcourge for Idolaters, and a plague for Idolatry and other foule ſinnes, according to the words in the former chap. where it is ſaid. *They repented not of the workes of their hands, &c.* yet when they ſee, that at the opening of the Booke of God, and forſaking Idolatry, the feare of him is remooued, let them beleeue it. What can be more plaine, then that this open booke in the hand of the Angel, hath deliuered vs from the Pope, and from

from the Turke: A moſt happy opening of this bleſſed booke.

More it is ſayd, that *he put his right foote vpon the ſea, and his left on the earth.* The ſetting of Chriſts right foote vpon the ſea, ſignifieth that hee is ruler of the ſea, and ſtandeth as firmely vpon the ſea, as vpon the land. The ſetting of his left foote vpon the earth, doth ſignifie, that hee is Lord of the earth, and true heire to all things in it.

And cried with a loud voice, as when a Lyon roareth, and when he had cried, ſeuen thunders vttered their voices. verſ. 3.

This crying with a loud voice, like the roaring of a Lyon, doth ſignifie the manifeſtation of the wrath of Chriſt, againſt all his enemies: for now he beginneth to roare againſt them, as a Lyon when he is hungry, roareth for his prey. Therefore now both the Scorpion, Locuſts, and the fierce Horſes and horſemen are like to go to the pot.

By the ſeuen thunders which vttered their voices, is meant thoſe perfect and exquiſite iudgments which now were to be inflicted both vpon the kingdome of the Pope and the Turke. We haue heard before, that ſeuen is a perfect number in this booke: & that

thunder is put for the thundring of Gods wrath, and all ſuch broiles and plagues as follow thereupon. And this is the reaſon of this interpretation.

Verſe 4. *And when the ſeuen thunders had vttered their voices, I was about to write, but I heard a voice from Heauen, ſaying vnto me: Seale vp thoſe things which the ſeuen thunders haue ſpoken, and write them not.*

It ſhould ſeeme theſe ſeuen thunders did ſo ſpeake, as they might be vnderſtood; for *Iohn* was about to write the things which they ſpake, thinking that they were vttered for that end and purpoſe, that he ſhould deliuer them in writing to the Churches. But he receiueth a commandement to the contrary, for hee is willed, not to write them, but to conceale them vntill the appointed time.

But ſome man may ſay; Why were they vttered, ſeeing they muſt be concealed, and kept cloſe? I anſwere, it was not in vaine: for firſt, though the particulars be not expreſſed what the thunders ſpake: yet here we are taught, that there remaine moſt fearefull iudgements againſt all the oppreſſors of the Church, which Chriſt hath thundered out with terrour againſt them. And when the time

time determined is come, they ſhall be ſeene and vnderſtood: but in the meane time, they be ſealed vp and kept cloſe according to that of *Iob: Why ſhould not the times be hid of the Almighty, ſo as they which know him, ſhould not perceiue the times appointed of him*; and that of *Daniel: Theſe things are ſealed vp vntill the time determined.*

And the Angel which I ſaw ſtand vpõ the ſea, & vpon the earth, lift vp his hand to heauen. Verſe 5.

And ſware by him that liueth for euermore, which created heauen, and the things that therein are; and the earth, and the things that therein are; and the ſea, and the things that therin are, that time ſhold be no more. Verſe 6.

But in the daies of the voice of the ſeuenth Angel, when he ſhal begin to blow the trumpet, euen the miniſtry of God ſhall be finiſhed, as he hath declared to his Seruants the Prophets. Verſe 7.

The ſumme of theſe three verſes is, that Chriſt giueth warning of the laſt iudgment, that men might awake and looke out in time. And becauſe men for the moſt part are careleſſe and ſecure, *putting the euill day far from thẽ*, as the Prophet ſpeaketh. Therefore here Chriſt bindeth it with a ſolemne oath, & ſolemne geſtures thereunto annexed, as was Amos 6.1.

the lifting vp of the hand in ancient time. *Gen.*14.22. The thing that our Lord Ieſus deſpoſeth,is,that *time ſhall be no more*; that is, *Time* as it is now, or the ſtate of things as they be now: but he telleth vs flatly, that as ſixe Angells haue already blowne their trumpets,ſo when *the ſeuenth Angell ſhould blow,the myſtery of God ſhall be finiſhed*:that is, the time of puniſhing the wicked,and rewarding the godly,ſhould come, which is therfore called a *Myſtery*, becauſe the world vnderſtandeth it not: They thinke there is no ſuch matter.

Mal. 3. 14. 18. *They imagine there is no reward for the iuſt,or puniſhment for the wicked,* as the Prophet ſayth. But the Ghoſt ſayth: *Verily there*

Pſal.58.18. *is a reward for the righteous: Doubtles there is a God which iudgeth the earth.* And here it is ſayd, that *God hath declared it to his ſeruants the Prophet.*

Verſe 8. *And the voice which I heard from Heauen, ſpake vnto me againe,and ſaid, Go and take the little booke which is open in the hand of the Angell, which ſtandeth vpon the Sea, and vpon the earth.*

Verſe 9. *So I went vnto the Angel,and ſaid vnto him, giue me the little booke. And he ſaid vnto me, take it, and eate it vp, and it ſhall make thy belly*

ly bitter, but it ſhal be in thy mouth, as ſweete as hony.

Then I tooke the little booke out of the Angells hand, and eate it vp, and it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter. Verſe 10.

And he ſaid vnto me, Thou muſt propheſie againe among the people, and nations, and tongues, and to many kings. Verſe 11.

The brieſe ſenſe of theſe foure verſes is, that the Preachers of the Goſpell being called, allowed, and authoriſed by Chriſt vnto their miniſtry, ſhould ſtudy the Scriptures with great diligence, euen vntil they had eaten vp the book of God, and then they ſhold preach and publiſh vnto all nations & kingdoms that truth of God, and doctrine of the Goſpell, which now a long time had lien hid in the raigne of Antichriſt. It is to be obſerued, that *Iohn* in this place repreſenteth the perſon of all the miniſters of the Goſpel which ſhould bee raiſed vp in theſe laſt dayes, for the ouerthrow of Antichriſt, and the reſtauration of true religion: for *Iohn* himſelfe did not liue to theſe times.

Further, it is to be noted, that all godly Students and zealous Miniſters do eate vp the booke of God by reading, ſtudy, prayer,

and meditation, & they find it ſweet in their mouth, that is, they finde and feele great ioy and comfort in the ſtudy and meditation thereof, eſpecially when God reuealeth therby great and hid ſecrets vnto them, and giueth them to vnderſtand the myſteries of the Goſpell, and counſels of his will, which are locked vp from the wiſe and prudent of this world. This I ſay, is ſweeter vnto their mouth then hony, and the hony combe. Concerning this phraiſe of eating vp the booke, looke *Ezech.* 2. 9. for here the holy Ghoſt alludeth thereunto.

This booke being ſo ſweet in the mouth, yet being eaten and digeſted, is bitter in the belly.

There may be three reaſons yeelded of this bitterneſſe.

Firſt, becauſe it being once taken downe into our ſoule by godly meditation, doth mortifie our corrupt nature, and bring vnder our luſts, and therfore ſeemeth bitter to fleſh and bloud.

Secondly, becauſe afflictions and trialls do alwayes neceſſarily follow the ſound digeſtion of the Goſpell.

Thirdly, becauſe the doctrine of the Goſpel being ſwallowed by the miniſters therof, muſt

muſt not be kept to themſelues, as it were cloſed vp in their ſtomacks, but they muſt out with it againe, as if it were ſome loathſom & bitter thing, which muſt needs be caſt vp againe. And for this cauſe it is ſaid in the laſt Verſe, that *they muſt Propheſie againe among the people and nations, and tongues, and many Kings.* Now bleſſed bee the name of the Lord our God, who hath giuen vs to liue in this age, wherein we do with our eyes behold and ſee the fulfilling of all theſe things: let vs therefore praiſe God for this great worke which we ſee wrought in our dayes, and let vs ſtill more and more magnifie this little Booke, which will vtterly deſtroy Popery, and bring downe the proud Antichriſt, doe all that fight for him what they can.

CHAP. II.

VVEe haue heard that the little Booke ſhould be opened, and the Goſpell preached and publiſhed to many Nations & Kingdomes, after the great darkenes of Popery: and that this was done by *Luther, Melanction, Caluin, Peter, Virit, Peter Martir, Bullinger, Bucer,* and all their faithfull ſucceſſors

ceſſors vnto this day. Now in this Chapter we are to vnderſtand the effect and good ſucceſſe of their preaching and publiſhing the Goſpell, which was, that the Church ſhould be reſtored, reformed, and built vp thereby, which a long time had beene waſted and oppreſſed by the tyranny of Antichriſt, and that many ſhould embrace the Goſpell, forſake their Idolatries, and turne vnto God with all their hearts, yea whole Nations and Kindomes in Europe ſhould be conuerted to the faith, as we ſee this day God be praiſed. So then the principall drift of this Chapter is, to ſhew thoſe things which yet remaine to be fulfilled the blowing of the ſixt Trumpet, which is the preaching and preuailing of the Goſpell, euen vnto the Words end: and alſo the things which follow vpon the blowing of the ſeuenth trumpet, which is the reſurrection and laſt iudgement.

This Chapter containeth ſixe principall things, as it were ſixe parts thereof.

Ver. 1, 2. Firſt, it ſheweth how the true Church ſhould be gathered together, and built vp by the preaching of the Goſpell, and all the wicked refuſed and caſt out.

ve. 3, 4, 5, 6 Secondly, it deſcribeth the builders; that is,

is, all the faithfull Miniſters which had and ſhould reſiſt Antichriſt.

Thirdly, it ſheweth how Antichriſt ſhould perſecute the Preachers and Profeſſors of Goſpell vnto death, and murder them by heapes. Verſe 7,8.

Fourthly, it ſheweth that Papiſts, Atheiſts, and wicked worldlings, ſhould reioyce in the death of Gods people, and not vouchſafe them ſo much as the honour of buriall, but ſend gifts one to another for ioy that they were rid out of the earth. Verſ. 9.10.

Fiftly, it ſheweth that notwithſtanding the rage and fury of the World, in perſecuting them to death, God ſhould not only receiue their ſoules to glory, but alſo raiſe vp others endued with the ſame ſpirit, which ſhould preach, profeſſe, and witneſſe the ſame truth conſtantly and continually, euen vnto the end of the world. Ver. 11, 12, 13.

Laſtly it ſheweth, that after the preaching of the Goſpell ſome good time in this laſt age, the ſeuenth Angell ſhould blow the Trumpet, and the world ſhould end. Ver. 14. &c

And there was giuen mee a reed like vnto a rod, and the Angel ſtood by ſaying, Ariſe and meaſure the Temple of God and the Altar, and them that worſhip therein. Ver. 1.

Here

Here Ieſus Chriſt giueth a reed vnto *Iohn* like vnto a rod, and hereupon hee is commanded by an Angell to goe about the meaſuring of the Temple, the Altar, &c.

By this meaſuring with a reed like a rod, is ſignified the reſtoring and building vp of Gods houſe, which now was greatly ruinated, and runne into decay through the long preuailing of Popery. Meaſuring with a reede, is taken for the building vp of Gods Church, after the deayed eſtate thereof, both in *Ezechiel*, *Zachary*, and this Propheſie. *Iohn* in the perſons of all faithfull Miniſters, hath this meaſuring rod giuen him, becauſe the Church was to bee reſtored and built vp by the Miniſters and Miniſtery of the Goſpell.

The thing to be meaſured, is the Temple, the Altar, and them that worſhip therein.

This is an alluſion to the legall worſhip, whereby our ſpirituall worſhip is repreſented. For by the materiall Temple, is meant the ſpirituall Temple, or Church of God. By the Altar of ſtone, is meant the ſpirituall worſhip. By them that worſhip therein, with carnall ſacrifices, is meant all the true members of the Church, which worſhip God in ſpirit and truth.

Now

Now then, both the Church, the true worſhip and worſhippers, were all to be meaſured, repaired, and built vp by Miniſtery of the Word, which all were decaied and almoſt laid waſte, by the Popes tyrany.

But the Court which is without the Temple caſt out and meaſure it not, for it is giuen to the Gentiles; and the holy City ſhall they tread vnder foote two and forty moneths. Ver. 2.

Iohn is heere forbidden to meaſure and build vp the Court which is without the Temple. Whereby is meant all Heretikes, Hypocrites, worldlings, and all ſuch as haue a place in the Church, but are not of the Church. This phraſe of ſpeech is taken from the old ſhadowiſh worſhip as the reſt before. For in the Temple of *Ieruſalem* there was an outward Court which was common to all, good and bad: the holy place which was proper to the Prieſts and Leuites: and the holy of holieſt, or moſt holy place, where none might come but the high Prieſt onely.

Here is a reaſon added why the Lord God refuſeth all Papiſts and Hypocrites, and all ſuch as belong to the outward Court onely, and it is this: that this outward Court *is giuen*

uen vnto the Gentiles, that is, to all falſe Chriſtians and counterfeits in Religion, which are members of the viſible Church, but haue nothing to doe with the inuiſible. Theſe are compared to Gentiles in two reſpects. Firſt in regard of prophaneneſſe, for they are as prophane as the Heathen. Secondly, in reſpect of perſecuting the truth: for Hypocrites and Atheiſts are as forward in perſecuting the people of God as the Heathen Emperours, which perſecuted the Church by the ſpace of 300. yeeres. All comes in this, that when the Church ſhould be gathered and built by the preaching of the Goſpell, God would haue all Papiſts, Atheiſts, and Hypocrites ſhut out.

Moreouer, here is the ſecond reaſon yeelded, why the outward Court ſhould be caſt out, and not meaſured; to wit, becauſe *they ſhould tread the holy Citty vnder foote, forty and two moneths:* that is, they ſhould perſecute the Church all the time of Antichriſts raigne. For forty two moneths in this Verſe: and 1260. *dayes* in the next verſe, and *three dayes and a halfe* verſe 9. *and time, times, and halfe a time*, in the twelfe Chapter, the foureteenth Verſe, and 1260. *dayes*, the twelfe Chapter, the ſixth Verſe, do ſignifie all

all one thing, which is the ſhort raigne of Antichriſt; for theſe moneths, theſe dayes, and theſe times, do euery one of them make three yeeres and a halfe. For who knoweth not that forty two moneths make iuſt three yeares and a halfe, and that 1260. dayes, maketh euen ſo much alſo: and by time he meaneth a yeere, by times, two yeare, and by halfe a time, halfe a yeere. Now the reaſon why Antichriſts raigne is numbred by dayes, moneths, and halfe times, and all amounting but to three yeeres and a halfe, is to note the ſhort continuance thereof, for the comfort of the Church, as appeareth more fully and plainely in ſundry places of this Propheſie, where it is ſet downe in plaine words, that Antichriſt ſhould raigne but a ſhort time; for what is fiue or ſixe hundred yeares in compariſon of eternity.

But here the Papiſts do ſhew themſelues moſt ſottiſh and ridiculous, in that they would gather from hence, that the Pope is not Antichriſt: for (ſay they) Antichriſt ſhall raigne but three yeeres and an halfe, but the Pope hath raigned many yeeres: therefore the Pope is not Antichriſt.

Now to anſwer the propoſition of their argument taken from this place. Firſt, it may

be

be anſwered that this place is not to bee vnderſtood litterally, but myſtically: as many other things in this Booke.

Secondly, here is a certaine number put for an vncertaine, a definite number for an indefinite, which alſo is vſuall in this booke, as we heard before, concerning the ſealing of the Tribes, of euery Tribe 12000. which maketh 144000. Now no man is ſo mad as to thinke there were iuſt ſo many ſealed, and neither more, nor leſſe.

Thirdly, here is an alluſion to *Daniels* weekes, and other propheticall computations, wherein ſometimes a day is put for a yeere, a weeke for ſeuen yeeres, as in *Daniels* ſeuens, and a moneth for thirty yeeres. So then I conclude, that it is extreme folly to interpret this place litterally. The curious and friuolous interpretations of this place, and ſuch like in this booke, by ſome writers, I do of purpoſe omit, as matters vntrue, vnſound, and vniudiciall: for I onely in this booke ſeeke the ſenſe that is, and not the ſenſe which is not, as hath beene ſaid before.

Ver. 3. *But I will giue power vnto my two witneſſes, and they ſhall propheſie 1260. dayes clothed in ſackcloth.*

Hauing ſet downe how Antichriſt and his

his company, being thoſe Gentiles which poſſeſſe the outward court ſhould treade downe the holy Citty, that is, the true Church of God for a ſhort time: now he commeth to ſhew, that euen in the height and pride of the Popes power, and gouernement, yet the Church was not vtterly extinct, God did neuer vtterly forſake it, but in all ages, and at all times, God raiſe vp one or other to withſtand all popiſh proceedings which is here meant by the two witneſſes. For aſſuredly theſe two witneſſes do not ſignifie *Enoch*, and *Elias*, as the Papiſts and ſome others do dreame, but they ſignifie all the faithfull Preachers and Profeſſors of the truth which in all ages both former and latter haue oppoſed themſelues againſt the Pope, his cleargy, his doctrine, his religion, and all his abhominable proceedings.

They are called *Witneſſes*, becauſe they ſhould beare witneſſe vnto the truth.

They are ſaid to two in number, for three reaſons.

Firſt, becauſe they were very few in thoſe daies when popery did ſo generally preuaile, for two is the ſmalleſt number.

Secondly, becauſe the law of God doth admit of no leſſe number in witneſſe bea-

ring, as it is written; *In the mouth of two or three witnesses shall euery word stand.*

Thirdly, it is an allusion to *Zorobabel*, and *Iehoshua*, which were the two restorers and builders of the temple after the captiuity: Christ saith here, that *he will giue power to his two witnesses*: for no man hath any power in Heauenly things, except it be giuen him from aboue: and especially to stand fast to the truth in the heat of persecutions and troubles. Hag. 2. 5.

It is said, that these *two witnesses shall prophesie*: that is, preach, declare, and speake. For so prophesie is taken in the former Chapter, and last verse: so also in other places of the Scripture.

The time of their prophesing being 1260 daies, hath beene expounded before.

These two witnesses *are cloathed in sackcloath*, which signifieth that they should lead a sorrowful life heere in this world. For in old time when men did fast and mourne, they did vse to put on sackcloth. It followeth then that these faithfull Preachers and witnesses of the truth, did not spend their daies in mirth, iollity, and worldly pompe and brauery, as did the Popes Clergy, and pompous prelates of Antichrist.

Now

Now if any man will demaund how this may appeare that there haue beene alwayes ſome raiſed vp of God, to write, preach, declare, and ſpeake againſt the whoore of *Babylon*, euen then when ſhee was aloft and raigned as the Queene and Lady of the world; I anſwere, that Hiſtories are very plentifull in this point: which at large do ſhew that in all countries and kingdomes of *Europe*, there were euer ſome ſtirred vp to impugne and reſiſt the whoore of *Babylon*; As,

In England.

	An. dom.
Robert Groſted, Biſhop of *Lincolne.*	1293.
Iohn Wickliffe, ſupported by *Edw.* the 3. and diuers of the Nobility in England.	An. 1400.

In Germany.

Taulerus a preacher.	An. 1354.
Franciſcus Petracha.	1356.
Iohannes de rupe ſciſſa.	1357.
Conradus Hager.	1359.
Gerhardus Rhidor.	1359.
Petrus de Corbona.	1360.
Iohannes de Poliaco.	1410.
Iohn Ziſca.	

In Bohemia.

	An. dom.
Iohn Huſſe.	1414.
Ierome of *Prague.*	1416.
Mathias Pariſienſis.	1370.

In Spaine.

An.1250. *Arnoldus de noua villa.*

In Italy.

An.1500. *Ierome Sauonarola*, a Monke.

Silueſter a Friar.

In France.

An.1160. *Waldas*, of whom came the *Waldenſes*,

An.1252. or poore men of *Lyons*

An.1292. in *France*.

An.1290. *Guilienus de ſancto amore.*

Robertus Gallus.

Laurentius.

In Ireland.

An.1362. *Armachanus*, an Archbiſhop.

In Suevia.

An.1240. Many preachers at once.

In Grecia.

An.1230. All the Churches of *Grecia* renounced the Church of Rome for their abhominable Idolatry.

It were too tedious to recite all, which the ſtories do report to haue withſtood both Pope and popery, euen when it did moſt of all beare the ſway: theſe may ſuffice for the vnderſtanding of the Text. As for thoſe which haue bene raiſed vp ſince the decay and fall of popery: I meane ſince *Luthers*

thers time, they are ſo many, and ſo well knowne, that I need ſay nothing.

Theſe are two Oliue trees, and two candleſtickes ſtanding before the God of the earth. Verſe 4.

Here the two witneſſes are compared to two *Oliue trees*, becauſe that as the Oliue tree doth drop downe his oyle and fatneſſe, ſo the faithfull Miniſters do drop downe vpon the Church the ſweete oyle of the ſpirit, which is all heauenly and ſpirituall graces: as the metaphor of oyle is often ſo taken in the Scriptures.

They are alſo compared to *two candleſtickes*, becauſe that as the candleſticke beareth vp the candle ſet vpon it, ſo the Miniſters of the Goſpell beare vp and hold forth the light of Gods word, euen in the greateſt darkneſſe.

Theſe candleſtickes are ſayd *to ſtand before the God of the earth*: becauſe God beareth rule, not only in heauen, but in earth alſo: euen then whē al things in the earth ſeeme to be moſt troubled, and the Church militant vnder greateſt perſecutions as now it was.

And if any will hurt them, fire proceedeth out of their mouths, and ſhall deuoure their enemies: for if any will hurt them, ſo muſt he be killed. Verſe 5.

Verſe 6. *Theſe haue power to ſhut heauen that it raine not in the dayes of their propheſying, and haue power ouer waters to turne them into bloud, and to ſmite the earth with all manner of plagues as oft as they will.*

Here is ſhewed, that if any diſpiſe the ſimplicity of theſe two witneſſes, and offer them wrong becauſe of their baſeneſſe, and contempt in the world, that there is a fire commeth out of their mouth; that is, the firy and mighty power of the word of God, vttred out of their mouths, which ouerthroweth, and ouer turneth their enemies: nay as fire it cõſumeth them to aſhes: for the miniſters of the Goſpell are armed *with ready vengeance againſt all diſobedience.* Therefore they be ſtarke mad, and know not what they do, which oppoſe thẽſelues againſt the true miniſters of Chriſt. For the ſword which they fight with, ſlayeth the reprobates in their ſoules, though not in their bodies: for the miniſtry of the word, is the ſauour of death to all vnbeleeuers.

1. Cor. 10. 6

That which is here ſpoken of *ſhutting the heauens that it raine not, and turning the waters into blood*, is an alluſion to *Elias* and *Moſes*. Whereof the one by his prayer ſhut the heauens, the other by his rod turned

1. King. 17.

the

the waters into blood. Now the faithfull Miniſters of the Goſpell are compared to theſe two, not becauſe they ſhould worke ſuch outward miracles as they did, but becauſe they ſhould be furniſhed with ſpirituall power, which is far greater. For moſt ſure it is, that the inuiſible and ſpirituall power wherewith the Miniſters of the Goſpel are armed, is very great and glorious, though the world ſee it not, nor know it not. For the Apoſtle ſaith; *The Weapons of our warfare are not carnall but ſpirituall, mighty, through God, to caſt downe holds, caſting downe the imaginations, and euery high thing that is exalted againſt the knowledge of God, &c.* 2. Cor. 10. 6

And when they haue finiſhed their teſtimony the beaſt that commeth out of the bottomleſſe pit, ſhall make warre againſt them and kill them. Verſe 7.

Here is ſet downe the great cruelty and bloudy tyranny which Antichriſt ſhould vſe againſt theſe faithfull witneſſes of our Lord Ieſus. For although they ouercome him with the ſpirituall ſword, which is the fire that commeth out of their mouthes: yet for a time power was giuen to this beaſt that commeth out of the bottomleſſe pit; that is, the Pope and his

adherents to murther Gods Saints with the material ſword: but yet note that Antichriſt can do nothing till the two witneſſes haue finiſhed their teſtimony; ſuch is Gods care and prouidence for all his faithfull ſeruants.

Verſe 8. *And their corpes ſhall lie in the ſtreets of the great citty, which ſpiritually is called* Sodome, *and* Egypt, *where our Lord alſo was crucified.*

By the great citty, here is meant *Rome*, and yet not the Citty only of *Rome*, but all the Romane Empire, power, and iuriſdiction, as afterward ſhall be made manifeſt. Now the corpſes and dead carkaſes which were murdered and maſſacred in all nations, by Antichriſts tyrany are here ſayd to lie in the ſtreetes of Rome, that is, to be caſt forth into the open fields, as not worthy the honour of buriall in all places, countries, and kingdomes, within the Romane Empire, or iuriſdiction of *Rome*, as we read to haue bene in *England*, *Scotland*, *France*, *Ireland*, *Germany*, and *Spaine*. And as the holy Ghoſt ſayth, *the dead bodies of thy ſeruants haue they giuen to be meat to the foules of the heauen, and the fleſh of thy Saints vnto the beaſts of the earth.*

Pſal. 79. 2.

Moreouer, it is to bee obſerued, that *Rome*

Rome is here compared ſpiritually, or by a troupe, to *Sodome* and *Egypt*. To *Sodome* for filthineſſe; for what City euer was, or is more filthy then *Rome, the mother of whoredomes & abhominations of the earth?* And to *Egypt* for Idolatry and keeping Gods people in ſpirituall bondage. Chap. 15.7

Laſt of all, it is here ſaid, that our Lord Ieſus was crucified at *Rome*, which may ſeeme ſtrange ſith all men know, that Chriſt was crucified at *Ieruſalem*. But to anſwere this doubt, we are to vnderſtand, that in reſpect of the place our Lord Ieſus was crucified at *Ieruſalem*: but if we reſpect the power and authority that put him to death, he was crucified at *Rome*: for Chriſt was put to death by a Roman Iudge, by Roman lawes, by Roman authority, by a kind of death proper only to the Romans; and in a place which then was within the Roman Empire. And for this cauſe is here ſaid, that Chriſt was crucified at *Rome*.

And they of the people, and kindreds, and tongues, and Gentiles, ſhall ſee their corps three dayes and a halfe, and ſhall not ſuffer their corps to be put in the graue. Ver. 9.

Hitherto wee haue heard of the rage of Antichriſt againſt the two witneſſes. Now fur-

further wee are to vnderſtand of the malice and fury of all his adherents; that is, all Papiſts, Atheiſts, and the reſt of the blinde people, and ſeduced multitude, which all did allow the Popes cruelty in ſhedding the bloud of the Martyrs; and they doe teſtifie the allowance and approbation of the Popes fact, and alſo their owne malice and madneſſe againſt them in this, that they will not vouchſafe them the honour of buriall, but caſt out their dead bodies as carrion, or as the dead bodies of Dogges or Swine; thereby ſhewing that they eſteemed them no better then ſo. Nay, we read that their helliſh rage and madneſſe was ſo great and outragious, that they wreaked their malice vpon the dead bones and carkaſſes of Gods Saints and Martyrs. For their bloudy and moſt malicious minds could not bee ſatisfied except they digged vp the bodies of Gods Witneſſes out of their graues, and burnt them to aſhes.

Whereas it is ſaid, *they ſhall ſee their corps*, the meaning is, that all the blind people within the Romane Empire ſhould be eye-witneſſes of theſe things, and not only ſo, but euen great Agents alſo in the ſlaughter of Gods people.

By three *dayes and halfe*, which is halfe a weeke,

weeke, he meaneth all the time of Antichriſts raigne, and tyrannicall gouerment, as before hath beene ſhewed. For theſe three daies and a halfe, being in propheticall computation three yeeres and a halfe, ſignifie the ſame things that the two and forty moneths, and a thouſand, two hundred and threeſcore daies before.

And they that dwell vpon the earth ſhall reioyce ouer them and bee glad, and ſhall ſend gifts one to another: for theſe two Prophets vexed them that dwelt on the earth. Verſ. 10.

Here we ſee how the inhabitants of the earth, that is, the ſubduced multitude and blind people in the time of ignorance, doe greatly inſult and triumph ouer the death of the Lords witneſſes, and they do expreſſe their ioy by ſending gifts and preſents one to another, as if they had receiued ſome great benefits, or had heard the moſt ioyfull newes in the world. And the reaſon is added, becauſe they vexed and tormented them; meaning therby, that the preaching of the truth, and the reprouing of their errors, Idolatries, and manifold impieties, was a dagger, and a corſey vnto them, they could at no hand endure it: for the preaching of the Goſpeil

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is the torment of the world, and the Preachers the tormenters. Theſe few Preachers thundring againſt their ſuperſtitions and abhominable ſeruice of Antichriſt, did vexe euery veine in their heart, and inwardly ſo wound and launce their conſciences, that they could haue no reſt til they had rid them out of the world. But now hauing diſpatched them, and made riddance of them, they are very cranke and iocund.

Verſe 11. *But after three dayes and a halfe, the ſpirit of life comming from God, ſhall enter into them, and they ſhall ſtand vpon their feete, and great feare ſhall come vpon them which ſaw them.*

Notwithſtanding the rage and ſauage fury of the Pope and his followers; yet here is ſhewed, that they could not preuaile as they deſired: for within three dayes and a halfe, that is, when the date of Antichriſts raigne was expired, and the time come that Popery muſt be diſcloſed by the light of the Goſpell breaking forth; there followeth a great alteration. For theſe two Prophets or witneſſes are raiſed vp againe. For he ſaith, the Spirit of life which came from God, ſhall enter into them, and they ſhall ſtand vpon their feete.

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This may ſeeme ſomewhat ſtrange; but it is not to be vnderſtood that they ſhould bee raiſed vp bodily in their perſons till the laſt reſurrection: but that God would raiſe vp others endued with the ſame Spirit, which ſhould mightily defend both the doctrine, cauſe, and quarrell, which their Predeceſſors had maintained, and ſealed with their bloud: in whom they ſhould after a ſort reuiue and liue againe, euen as *Elias* did reuiue, and as it were liue againe in *Iohn Baptiſt*, who is ſaid to be endued with the power and ſpirit of *Elias*, as it was foretold by the Prophet, and as our Sauiour himſelfe doth auouch. Now bleſſed be God, that we liue in theſe dayes wherein we ſee with our eyes all theſe things fulfilled. For when the Pope and his Clergy had murthered *Gerbardus*, *Dulcimus Nauarenſis*, *Waldus*, *Nicolaus Orem*, *Iohn Picus*, *Iohn Ziſca*, *Viſilus Groningenſis*, *Armerius*, *Wickliffe*, *Huſſe*, *Ierome*, of *Prague*, and many Preachers in *Sueuia*, and one hundred holy Chriſtians in the Country of *Alſatia*, and many other Countries, and of all conditions of men: yet for all that, ſpight of their hearts, God raiſed vp others in their ſtead, as *Luther*, *Caluin*, *Zuinglius*, *Peter Martyr*, *Peter Viret*, *Melancton*, *Bu-*

Bucer, Bullenger, and their succeſſors; yea the thouſands of excellent Miniſters, and Preachers which are diſperſed ouer all Europe at this day: In whom all the former witneſſes do reuiue, and as it were ſtand vpon their feete againe. And now a great feare is come vpon the Pope and his Clergy, and all his fauourites: for they did neuer ſo much as dreame of ſuch an alteration: but this is the Lords doing, and it is maruellous in our eyes.

Ver. 12. *And they ſhall heare a great voyce from Heauen, ſaying vnto them, come vp hither: and they ſhall aſcend vp to Heauen in a Cloud, and their enemies ſhall ſee them.*

Heere the Lords witneſſes whom Antichriſt had murdered, are called, and taken vp into Heauen, that they may bee crowned with glory and immortality, hauing in the earth fought ſo excellent a fight of faith as they had: for euen as Chriſt their head was taken vp in a Cloud into the Heauens, euen ſo his faithfull members are here taken vp in a cloud to raigne with him for euer. Moreouer, it is here ſaid, that *their enemies ſhall ſee them aſcending vp*, they ſhall as it were aſceud vp in their ſight: for from the fire and faggot, ſwords and Speares of their enemies, they

they went directly vnto God, and the very consciences of their persecutors did witnesse so much; nay some of them being in horrible convulsions of conscience, did not sticke to vtter it; auouching the innocency of Gods Martyrs; as sometimes *Pilate*, and the Centurion did of Christ. But though they had not beene iustified by their enemies, yet are here iustified by a greater testimony: for the voyce from Heauen, the voyce of God doth iustifie them, and cleere them, accounting them worthy to be called vp from the Earth to Heauen, and receiued to eternall glory. For howsoeuer the Pope and his Clergy condemned them for Heretikes and Schismatickes; yet here they are iustified and cleered by a voyce from Heauen which is more then the voyces, suffrages, and approbations of all men in the World. Mat. 23.

And the same houre there shall bee a great earth-quake, and tenth part of the City shall fall, and in the earth-quake shall bee slaine in number seuen thousand, and the remnant were sore feared, and gaue glory to the God of Heauen.

As he hath shewed before that the world was very ioyfull and iocond, when they had

had made diſpatch of Gods witneſſes ; but afterward full of feare and terrour, when they ſaw what followed : So heere in this Verſe is ſhewed, that at the ſame houre, that is about the ſame time when they haue perſecuted the Saints, & ſee thouſands of others raiſed vp in their ſtead, and as it were out of their bloud, that there ſhold immediatly follow *a great earth-quak*, that is, horrible commotions, ſeditions, tumults, and open wars among the Kingdomes and Nations of the World, and amongſt all people which ſhould liue after the breaking forth of the light of the Goſpell, as this day we ſee with our eyes. For who now in theſe dayes doth not ſee and feele this Earth-quake? Who knoweth not what ſtirres there haue beene and are euery where about Religion? Who is ignorant that all the wars, ſeditions, treacheries, treaſons, and rebellions that are this day in Europe betwixt one Kingdome and another, are ſpecially concerning the matter of Religion? But marke what followeth. Behold the effect of this Earth-quake. It is ſaid, that *the tenth part of the City ſhall fall.* By the City here he meaneth the great City of *Rome*, mentioned before Verſe 8. which is therefore called the great Citty, becauſe

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it was the chiefe city of the Romane Empire, and the very ſeate of Antichriſt. Now then the ſenſe and meaning of the holy Ghoſt is, that when there once beginneth to be *an Earth-quake*, that is, broiles, contentions, alterations, queſtions and diſputations, about Religion: and that the Popiſh doctrine which had ſo long preuailed in the world, ſhould be called in queſtion, yea openly preached againſt, conuicted, and condemned, that then *Rome* ſhould begin to fall, and Romiſh religion to ſuffer a great Eclipſe yea the tenth part, that is, ſome part of the Citty of *Rome*; I meane the doctrine and authority of *Rome* ſhould be ouerthrowne. Now this falling of the tenth part of *Rome*, was fulfilled within ſome few yeares after the broaching of the Goſpell by *Luther*, and his immediate ſucceſſours; but ſince it is gone backe many degrees, and hereafter it ſhall ſtill ebbe and conſume away by degrees, euen till it come to nothing: as God willing ſhall be plainely proued hereafter.

Moreouer, heere is ſet downe another effect of this earthquake: which is, that thereby ſhall be ſlaine in number ſeuen thouſand, that is, many thouſands, for the

number of ſeuen is a perfect and vniuerſall number, as formerly haue bin declared. But the ſenſe of this clauſe is, that all ſuch as will not yeeld to the Goſpell after matters once come in queſtion, and the light thereof breaketh forth, but continue ſtill in their blindneſſe and hardneſſe, ſtanding out ſturdily againſt the truth, ſhall feele the heauy iudgments of God vpon them, and come to miſerable and wretched ends, as did here in England, *Stephen Gardiner*, bloudy *Bonner*, and many other ſuch open perſecutors, in other nations and countries, as the booke of Martyrs doth plentifully witneſſe.

Laſt of all it is ſayd, that *the reſt were terrified, and gaue glory to the God of Heauen*: that is, the elect of God ſeeing theſe horrible iudgments vpon the perſecutors of the Goſpell, and hauing their eies opened through theſe contentions and broiles about religion, ſhould repent of their former Idolatries, blindneſſe, and ignorance, ſhould yeeld to the truth, and giue glory to the God of Heauen, as at this day we ſee thouſands do, God be thanked. We heard before in the time of the Turkes murthering army, when the third part of men were ſlaine, that the reſt repented not of their Idotrary

Chap. 9.

latry. But now (God be praiſed for it) many do repent euery day, and turne from dumbe Idols, to ſerue the liuing God. And therefore although the times wherein we liue, be ſinfull and troubleſome, yet are they golden times and dayes, in compariſon of former Ages, wherein Antichriſt did raigne and rule ouer all. Moreouer, from this place may plainly and ſtrongly be concluded, that the Goſpell ſhall preuaile more and more in all the kingdomes of Europe, euen vntill the end of the world. For here we ſee it foretold and propheſied, that in this very laſt age of the world, and euen as it were, a little before the blowing of the ſeuenth trumpet, which preſently hereupon is ſounded, as in the next verſes appeareth, many ſhould repent, and giue glory to God.

The ſecond woe is paſt, behold the third woe will come annon. And the ſeuenth Angell blew the Trumpet, and there were great voices in heauen, ſaying: The kingdomes of this world are our Lords, and his Chriſts, and he ſhall raigne for euermore. Ver. 14. 15.

Now commeth the third, the laſt, and the greateſt woe, which is the woe of eternall death vpon all the vngodly, both in their ſoules & bodies for euer in the laſt iudgment.

The ſecond woe was Turciſme. And this third woe is the laſt iudgment. For it now followeth, that the ſeuenth Angell bloweth the laſt Trumpet: as our Lord Ieſus ſware before, that when the ſeuenth Angell ſhould blow the Trumpet, there ſhould be no more time. Therefore when we ſee all things fulfilled which do belong vnto the ſixt trumpet, it remaineth that we ſhould euery houre expect and looke for the blowing of the ſeuenth trumpet, and the end of the world. For the holy Ghoſt telleth vs, that when the kingdome of the Pope and the Turke ſhall fall, and the Goſpell be preached in many Nations and kingdomes, that then the third woe will come annon, that is, the laſt iudgment followeth preſently vpon it. Now at the blowing of this ſeuenth trumpet, there were great voices in heauen, ſaying; the kingdomes of this world are our Lords, and his Chriſts, and he ſhall raigne for euermore.

Chap. 10. 6

Theſe voices in heauen are triumphing voices of Gods elect, who do exceedingly reioyce and triumph, that the kingdome of Sathan and Antichriſt is ouerthrowne, and that the Kingdome of God and of Chriſt is ſet vp, and ſhall ſtand for euermore. For

now

now all aduerſary power being ouerthrowne Chriſt doth deliuer vp a peaceable Kingdome to his Father, as it is written; *Then ſhalbe the end, when he hath deliuered vp his peaceable Kingdome to God the Father:* For he muſt raigne ouer the Church militant, till he haue troad downe all his enemies vnder his feet, and when the Sonne of God hath ſubdued all things to himſelfe, then ſhall he be ſubiect to his Father, as he is the mediator of the Church, and yet raigne with his Church triumphant for euermore. 1. Cor. 15. 24.

Then the twenty two Elders which ſat before God on their ſeates, fell vpon their faces, and worſhipped God. Verſe 16.

Saying: We giue thee thankes O Lord God Almighty, which art, which waſt, and which art to come: for thou haſt receiued thy great might, and haſt obtained thy kingdome. Verſe 17.

Theſe 24. Elders do ſignifie all the elect, both of Iewes and Gentiles, as we haue heard before; which all in moſt ſuppliant manner, do worſhip the onely euerlaſting God, euen in the Church triumphant, and do greatly reioyce, and giue all praiſe and glory vnto him, becauſe now he had receiued the Kingdome, the power and the glory, both Chap. 4.

Pope,and Turke,and Emperour, and all his enemies,being ſubdued vnder his feete.

Verſe 18. *And the Gentiles were angry, and thy wrath is come,and the time of the dead,that they ſhould be iudged , and that thou ſhouldeſt giue reward vnto thy ſeruants the Prophets,and to the Saints , and to them that feare thy name,and to ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.*

Now he mentioneth the wrath and vengeance which is to be powred forth vpon all the wicked at the laſt day,and alſo the reward of the godly. For whereas he ſayth, *The Gentiles were angry , and thy wrath is come , and the time of the dead , that they ſhould be iudged*, the ſenſe and meaning is, that al the prophane enemies of the Church, which haue had their time in which they were angry with Gods people , and in their wrath did afflict and vexe them very ſore, ſhould now be iudged and condemned in Gods wrath:for now the day of his wrath & vengeance is come,wherein he will deſtroy them that deſtroyed the earth,and ſeemed to carry all before them; and where alſo he wil giue a full recompence of reward to all his faithfull worſhippers, both ſmall and great,

both

both Preachers and profeſſors of his Goſpel.

Then the Temple of God was opened in Heauen, and there was ſeene in the Temple the Arke of his couenant, and there was lightnings, and voices, and thunderings, and earthquakes, and much haile. Verſe 19.

This is a further amplification of that which is ſet downe in this former verſe. For now he ſaith, *that the Temple of God ſhould be opened in Heauen:* That is, an open doore and paſſage ſhould be made through Chriſt, for al the elect to enter into Gods euerlaſting kingdome, and raigne with him and his Angells for euermore. By the *arke of the couenant*, is meant Chriſt, who is ſayd here to be ſeene in the Temple or kingdome of glory, becauſe through his mediation onely (in whom the couenant of peace is eſtabliſhed with his Church) the twenty foure Elders are made partakers of their Crownes, and enter in with him, and his Angells into the euerlaſting Temple made without hands, & eternall in the heauens. But on the contrary here is ſayd, that *there were lightnings, thundring, &c.* that is, moſt horrible vengeance & wrath poured downe vpon all reprobates in hell-fire for euermore. For when it ſhall be ſaid to al the faithful, *Come ye bleſſed, &c.* then

alſo ſhall it be ſaid to all vnbeleeuers: *Go ye curſed into hell fire, &c.*

Now for warrant of this expoſition of the laſt verſe that the temple in Heauen is to be vnderſtood of the Kingdome of glory, looke chap. 15. ver. 5,6,8. chap. 16. ver. 1. The reaſon hereof is, that as the doores of the Temple of *Ieruſalem* being ſet open, Gods people entred in and worſhipped: ſo the euerlaſting gates of the new *Ieruſalem*, and celeſtiall temple being ſet open by Chriſt, all the elect do enter in, and worſhip God without wearineſſe, euen as the Angels for euermore.

That the Arke of the couenant is taken for Chriſt, ſee 2. *Sam.* 6. 2. *Pſ.* 78. ver. 61. 62. This Arke of the couenant, that is, Chriſt is here ſeene in the Temple, becauſe Chriſt hath already taken poſſeſſion of Heauen as Mediatour and head of the Church, and now doth ſet open the Kingdome of Heaued to all beleeuers, that through him they may haue free acceſſe thereunto, as it is written, *that through him onely we haue an entrance vnto the Father.* Eph. 2. 18.

That by *thundrings, lightnings, earthquak, haile*, is meant that horrible vengeance and wrath, which is powred forth vpon all the vn-

vngodly, ſee *Pſal.* 11. ver. 6. Let this briefly ſuffice to ſatisfie the conſcience of the Reader. And thus much concerning the ſecond viſion contained in theſe eight Chapters going before, wherin we haue heard all things expounded that do belong vnto the opening of the ſeuen ſeales, and the blowing of the ſeuen Trumpets, that is, all notable things which were to fall out from the Apoſtles times, vnto the end of the whole world.

CHAP. 12.

NOw hauing finiſhed the ſecond viſion, we are come vnto the third, contained in all the Chapters following, euen vnto the end of this Booke. Wherein diuers things, which were obſcurely and darkly ſet down in the former viſion, are more plainely and fully opened and expounded: ſo that this third viſion is as it were a Commentary or more cleere expoſition of ſundry things contained in the ſecond viſion. But eſpecially of the perſecuting Roman Empire mentioned in the opening of the ſecond ſeale, and alſo of the Papacy mentioned at the blowing of Chap. 6.

the

Chap. 9. the firſt Trumpet. But the generall ſumme of this third viſion, is a liuely painting out of the malignant Church and the great vpholders thereof, the Diuell, the Roman Emperor, and the Pope. It ſheweth alſo the riſing and falling of the Roman Empire, and the riſing and falling of the Papacy. It ſheweth alſo the vtter ouerthrow of both together, with the eternall condemnation of the Diuell, which ſet them all a worke to fight againſt the Church. Laſt of all, it ſheweth the eternall felicity of the Church, and the vnconceiueable happineſſe of all Gods choſen in the Heauens for euermore. This principall drift of this twelfth Chapter, is to ſet forth the nature of the true, viſible, and militant Church heere on earth, whoſe head is Chriſt Ieſus. And alſo the falſe malignant Church, whoſe head is the Diuell, together with the continuall enmity and warre which is alwaies betwixt them.

This Chapter may very fitly be deuided into fiue parts.

The firſt is a deſcription of the Church.

The ſecond is a diſcription of the Diuell, the Churches enimie.

The third containeth the Churches battaile with the Diuell, and her victory.

The

The fourth ſheweth the ioy and triumphs of the godly, in the Churches victory ouer Sathan.

The fift and laſt ſheweth the fury, and malice of Satan, who, although he was foiled in battell by the Church, yet would not giue ouer, but continued perſecuting the Church in her members, and making warre againſt the remnant of her ſeede.

And there appeared a great wonder in Heauen: A woman clothed with the Sun, and the Moone was vnder her feete, and vpon her head a Crowne of twelue ſtarres. *Text.* Ver. 1.

Firſt the holy Ghoſt calleth the matters of this Chapter *a great wonder*, to ſtirre vs vp to attention. For men are much mooued with wonders; and a wonder indeed it is in the literall ſence to ſee a woman clothed with the Sunne, &c. but a farre greater wonder in the ſpirituall ſenſe, as we ſhall heare, and the greateſt wonder of all, that a poore weake woman ſhould encounter with a great red Dragon, and ouercome him. It is ſaid to *bee a wonder in Heauen*, becauſe the Church here in viſion appeareth not vppon the earth, but in Heauen, in as much as her birth is from Heauen, her inheritance in heauen, and her conuerſation in Heauen.

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The Church is heere compared to a woman, as in the 45. Pſalme, and the whole Booke of the Canticles, and that for three reaſons.

Firſt, as a woman is weake and feeble, and in law can doe nothing of her ſelfe without her husband, ſo we of our ſelues are weake and feeble, and in matters of Gods law and worſhip can doe nothing without our husband Chriſt, as he ſaith: *Without me ye can do nothing.*

Secondly, as a woman through the company of her husband is fruitfull, and bringeth forth children: ſo the Church by her coniunction with Chriſt, and his Word, doth bring forth many children vnto God.

Thirdly, as the loue and affection of a woman is to her husband, as *Geneſis* the ſecond Chapter and the ſixteenth Verſe, ſo the loue and affection of the Church is altogether to Chriſt, and Chriſt to her.

This woman is clothed with the Sunne: that is, the Church is clothed with Chriſt
Mal. 4. 2. *the Sunne of righteouſneſſe*, as the Prophet ſpeaketh.

The Moone was vnder his feete. Whereby is meant, that the Church treadeth vnder her feete all worldly things which are compared

pared to the Moone for their often changes, waxings, wainings, and increaſings, decreſings, and continuall mutations, and vncertainetie. The Church treadeth all tranſitory things vnder his feete: that is, ſhe maketh light account of them: ſhe regardeth them not in compariſon of heauenly things. For he that is clothed with the Sunne, careth little for the light of the Moone.

She hath vpon her head a Crowne of twelue ſtarres: which ſignifieth that the Church is adorned, and beautified with the doctrine of the twelue Apoſtles; that is, the doctrine of the Goſpell, as it were with a Crowne of Gold, of Pearle, and Pretious Stones. For the doctrine of the Goſpell is the Crowne of the Church.

And ſhee was with Child, and cryed trauailing in birth, and was pained ready to bee deliuered. Verſe 2.

The Church is ſaid to be with child after ſhe hath conceiued the immortal ſeed of the world, by the miniſtery of the Goſpell, as the Apoſtle ſaith: *In Chriſt Ieſus I haue begotten you through the Goſpell.* 2.Cor.4.15 And to the Galathians: *O yee little children of whom I trauell in birth againe, till Chriſt bee formed in you.*

It

It is not onely ſaid that this woman was with child, but alſo, that ſhe was very neere her time ready to bring forth, and to be deliuered, and that ſhe cryeth in trauell. Now the Child which ſhe bringeth forth is Chriſt Ieſus, as appeareth in the fifth verſe, for there it is ſaid of him, that *He ſhould rule all Nations with a rod of Iron.* Gal.4,19.

Now although Chriſt was borne but of one member of the Church, which is the Virgin *Mary*: yet may it be ſaid that the whole Church, which was before his comming, did euen trauell with paine to bring him forth, becauſe they had through faith in the promiſes a longing, and feruent deſire and expectation of his cõming. For from the firſt promiſe made to *Adam*, and afterward renued to *Abraham* and his poſterity; the Church ſtood in a continual expectatiõ of the promiſed Meſſias, looking wiſhly euery day when he ſhould be actually exhibited to the world. For which cauſe here ſhe is ſaid *to cry trauailing in birth.* And not vnſauerly alſo may the Church bee ſaid to cry trauelling in birth, when through many perſecutions & afflictions, ſhe bringeth forth Children vnto God by the Miniſtery of the Word. For the Church bringeth forth no children at eaſe,

but

but with hard trauell, and much adoe, hauing ſo few friends to helpe her, and ſo many enemies againſt her, as anon we ſhall heare.

And there appeared another wonder in Heauen. For behold a great red Dragon, hauing ſeuen heads, and ten hornes, and ſeuen Crownes vpon his heads. Ver. 3, 4.

And his taile drew the third part of the ſtars of Heauen, and caſt them to the earth. And the Dragon ſtood before the woman, which was ready to be deliuered.

Now we are come to the deſcription of the Churches great and capital enemy, which is the Diuell: who becauſe he ſtudieth and laboureth continually to impeach the good eſtate of the Church in heauenly things, to deiect her from her dignity, and diſpoſſeſſe her of her inheritance, therefore here in a viſion he is ſaid to appeare in Heauen. For he medleth with the Church, in and about heauenly things, practiſing to pull her out of Heauen, from whence ſhe came, and whether ſhe muſt returne, euen to caſt her into Hell, and condemnation with himſelfe, if it were poſſible. The Diuell is compared to a Dragon, for his fury and felneſſe to a great Dragon for his power and might; and a *red Dragon*, for his bloudy cruelty, malice,

lice, and madneſſe againſt Chriſt and all his members.

His *ſeauen heads* ſignifie his manifold ſleights and ſubtilties, wherein he is a craftſmaſter.

His *ten hornes* ſignifie his dreadfull power. For who knoweth not that he is ſtronger then any other creature, hauing not loſt his ſtrength by his fal, but remaineth as ſtrong as An Angell of light.

His *ſeauen Crownes vpon his heads*, doe ſignifie his manifold victories ouer the world. For hee hath from time to time, and from age to age, got ſo many conqueſts of the world, through his ſleights and power, that now *he is the God of the world*, as the Apoſtle ſaith, *and raigneth as King ouer them.*

This Dragon hath a monſtrous taile both for length and ſtrength: For it is ſo long that it reacheth vp to heauen, and ſo ſtrong that it bruſheth downe the Starres from thence. That is, the Deuill through ambition and couetouſneſſe, and other fleſhly luſts, doth pull downe many Miniſters, which ſhined in doctrine and life, as the Starres of Heauen, euen vnto the earth, where they haue loſt their brightneſſe and glory, and ſhine as much

much as the Moone in a miſt.

Moreouer it is ſayd, that *the dragon ſtood before the woman in trauell, to deuoure her child as ſoone as it was borne.* Wherein we are to obſerue the malice & fury of Sathan, in that he watcheth ſo narrowly to deuoure the bleſſed ſeed, euen the Sauiour of the world, ſo ſoon as he was borne. And for this cauſe he ſtirred vp *Herod* the King ſubtilly to ſeeke him out by the wiſe men, that he might kill him: and afterward moſt cruelly practiſed the ſame, by murthering ſo many innocents. But this is alwayes a generall truth, that Sathan ſeeketh to ſmother not onely Chriſt, but euery member of his in the cradle; yea to blaſt them in the bud, before euer they come to fruite or flower. Verſe 4. Math. 2.

So ſhe brought forth a man child, which ſhould rule all nations with a rod of Iron, and that her child was taken vp vnto God, and his throne. Verſe 5.

Notwithſtanding the malice and watchfulneſſe of Sathan, yet the Church bringeth forth Chriſt, which ſhould rule and ouerrule all nations with a rod of Iron: that is, the ſcepter of his word, as it is in the ſecond Pſalme, and with the rod of his mouth, as the Prophet ſpeaketh.

Eſay 11. 4. Moreouer it is ſayd, that *this child was taken vp vnto God and his throne*. That is, Chriſt by his reſurrection did take poſſeſſion of his chaire of eſtate, in deſpite of *Herod, Pontius Pilate*, the Prieſts, the Phariſees, and all other his enemies, which ſought to keepe him downe: and now he being aſcended into Heauen, doth draw all his members vnto him, in deſpight of the diuell and all his imps.

Verſe 6. *And the woman fled into the wilderneſſe where ſhe hath a place prepared of God, that they ſhould feede her there a thouſand two hundred and threeſcore dayes.*

Now after the womans child was ſet in ſafety, here is ſhewed what became of the woman her ſelfe: To wit, that ſhe was ſo ſore purſued by the Scribes and Phariſees, and by the Prieſts and Elders, that ſhe was faine to flie into the wilderneſſe. The naturall ſenſe and meaning of this place is, that when the Church began to grow, after Chriſts aſcenſion, and the number of the Diſciples to increaſe exceedingly, as we read in the 2. of the *Acts*, Satan did ſo greatly maligne it, and began to be in ſuch a rage, that he would haue eaten them vp al at a bit, and rooted them out at once, that ſo the woman

man might haue no more being in the earth. And therfore we reade, *Acts*, 8. that after the ſtoning of *Steuen*, there was ſuch a perſecution raiſed vp againſt the Church by the high Prieſts, the Princes of the Iewes, the Phariſees, and al that curſed crew, that al the Apoſtles and Diſciples of Chriſt were ſcattred and diſperſed here and there in the Heathen countries, and among the heathen people, which here are called *the wildernes*, that is to ſay, a ground vntilled, deſolate, and barren of all fruites of godlines.

But now may ſome man ſay, how ſhall the Church do in the wilderneſſe? how ſhall ſhe liue? how ſhall ſhe be ſuſtained? There is no tilling, no ſowing, no planting, there groweth no corne, there is nothing to be had either for food or raiment. Here it is anſwered, that God prepared a place for her, where ſhe ſhould be fed. God tooke vp an Inne for her. She wanted neither food nor raiment in her perſecutions and troubles. Which teacheth that God doth alwayes prouide for his owne, euen in great miſeries, ſcarſities, famines, baniſhments, and perſecutions. As ſometimes he did for *Elias* in the time of dearth, and for the children of *Iſrael* in the wilderneſſe.

The time, wherein the Church was fed in the wildernesse, was *a thousand two hundred and threescore dayes*: that is, during the time of her persecutions, as before haue bin shewed, chap. 11. ver. 2.

Verse 7. 8. *And there was a battell in Heauen, Michael and his Angels fought against the dragon, and the dragon and his angels fought.*
But they preuailed not, neither was their place found any more in Heauen.

Now we are come to the third part of this Chapter, which is the battell betwixt Christ and the diuell. For whereas the dragon could not smother Christ in the cradle, as he indeauoured, and so depriue the Church of all her happines for euer, now he proclaimeth open warre, both against Christ, and all his members, plotting and purposing to oppugne the very saluation of the Church, though it be founded in Christ. Wherein he sheweth both his impudency and furious madnesse. *Michael* here signifieth Christ, as *Daniel* chapter the tenth, verse thirteenth. This name is giuen to CHRIST in *Daniel*, because he is the first of the chiefe Princes, that is, he is the head of the Angels, who are chiefe Princes, as the Apostle affirmeth.

Col. 1. 16.

That

That Chriſt hath his Angels ioyned with him, is not to note any weakneſſe or want of ſtrength in Chriſt, alone to ouercome his enemies, but to ſhew, that as Chriſt do effect great wonders in the world, ſo for the moſt part he doth it by inſtruments, and meanes: as ſometimes Angels, ſometimes men. But here ſpecially meaneth the Apoſtles, and their ſucceſſors, yea and at this day all Chriſtian kings, princes, & potentates of the earth, and all others, which take part with Chriſt againſt the diuell, and his inſtruments.

Well, here we ſee that theſe two Generalls, and grand Captaines *Michael* and the Dragon, do muſter both their armies, ioyne battell, and fight a pitched field, the euent and ſucceſſe whereof is this, that the Dragon and his angells go downe. O bleſſed ſucceſſe may we ſay! For if the diuell had preuailed, it had beene woe to vs; ſith this battell was about, and concerning the very ſaluation of mankind by Chriſts death and reſurrection. We know how the diuell ſet vpon Chriſt alone to tempt him vnto ſinne, that ſo he might ouerthrow the worke of our redemption, ſuppoſing in this combate or Monomachie to haue got the day: but he preuailed not. Afterward how ſtrong-

ly did he oppugne him by his Angells? I meane the Scribes and Phariſees, the high Prieſts and Elders of the people, yea all the diuells in hell, and his whole infernall army, not onely in murthering and crucifying his naturall body, but alſo in vſing all forcible and cunning meanes to keepe him downe, that he might neuer riſe vp againe; as the great ſtone vpon his tombe, the ſealing of it, the watch ſet to keepe it. For the diuell knew right well, that if Chriſt roſe againe, he ſhould loſe the field: For the reſurrection of Chriſt is our actuall iuſtification, *And Chriſt was mightily declared to be the Sonne of God by his reſurrection from the dead.* Rom. 4. 25. Well, do the dragon and his angels what they can, yet Chriſt is riſen againe, and hath ſpoyled principalities and powers; yea all the infernall army, and hath made a ſhew of them openly, and hath led them all in tryumph vpon his croſſe: So that we ſee in this firſt and greateſt battell, the diuell hath the foile. And it is further ſaid, *that this diuell and al his angels were caſt out of Heauen, and their place was no more found:* which is not to be vnderſtood of their firſt caſting out of Heauen, immediately after their creation. For at that time they were no diuells, nor

ene-

mies to the Church, but Angells of light: but now ſince their fall, and ſince they were diuells; they are ſayd to be caſt out of Heauen, not becauſe they euer came in Heauen ſince they were diuels, but becauſe they can no longer impeach the Church touching her bleſſed eſtate in Heauen. They are without all hope to diſpoſſeſſe her of her inheritance: for that is ratified, and made ſure vnto her in the death and reſurrection of Chriſt. And for this cauſe it is ſayd, that the diuell hath no more to do in Heauen. that is, he cannot for his heart ouerthrow the ſaluation of Gods children. *For who can lay any thing to the charge of Gods choſen? It is God that iuſtifieth, who ſhall condemne? It is Chriſt which is dead, yea or rather which is riſen againe, &c.* True it is indeed that this battell is ſayd to be in Heauen that is, about Heauenly things, yea about the higheſt points of Heauen, which is ſaluation or damnation; for the diuell vpon this very poynt, hath from the beginning mightily wreſtled and ſtruggled with the Church, and doth euen vntill this day: but bleſſed be God, that he cannot, nor ſhall not preuaile againſt any one of Gods elect. For our Lord Ieſus ſaith, *I giue vnto thē eternal life, and they ſhal neuer periſh,* Rom. 8. 33. Ioh. 10. 28.

neither ſhall any take them out of my hand: my Father which gaue them me is greater then all. Neither ſhall any plucke them out of my hand. Againe, *All that the Father giueth me, ſhall come vnto me. And this is the Fathers will which hath ſent me, that of al which he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp againe at the laſt day.*

Now further wee are to obſerue, that as Chriſt in his owne perſon hath once preuailed in the maine battell againſt the diuell, ſo his Church militant ſhal likewiſe alwaies preuaile through him. For it is written, *The gates of hell, ſhall not preuaile againſt it.*

Mat. 16.

Verſe 9. *And the great dragon, that old ſerpent, called the diuel and ſatan was caſt out, which deceiueth all the world: He was euen caſt into the earth, and his angels were caſt out with him.*

Now becauſe the diuel cannot ouerthrow the ſaluation of Gods elect, he is ſayd to *be caſt out of heauen into the earth*: that is, amongſt earthly and carnall men, that he may exerciſe his tyranny, and wreck his malice vpon them. For he hath power giuen him to tyrannize ouer them at his pleaſure, and the

Epheſ. 2. 2. apoſtle ſaith, *he worketh in the children of diſobedience, & taketh them captiue to do his wil.*

Verſe 10. *Then I heard a loud voyce in Heauen, ſaying:*

now

now is ſaluation, and ſtrength, and the Kingdome of our God, and the power of his Chriſt: for the accuſer of our brethren is caſt downe, which accuſed them before God day and night.

Heere is the triumphant ſong of victory, which all the Saints and Angels do ſing vnto God, praiſing and magnifying his power, and the power of his Sonne Chriſt, for ouercomming the Dragon, and giuing the victory to the Church through Chriſt. For now with great ioy and loud voyces they ſing and ſay, that the Churches ſaluation is ſealed and made ſure vnto her for euer. It can neuer bee ſhaken. The diuell is foyled and caſt downe into the earth.

Theſe ſongs of ioy after great victories are of great antiquity in the Church; as wee read of the Children of *Iſrael*, after the ouerthrow of *Pharaoh* and his army in the red Sea: of *Deborah*, after the great victory ouer *Siſara*, of the women that ſung after the victory of *Goliah* by *Dauid*.

The Deuill is called the accuſer of the brethren for two cauſes. Firſt, becauſe he accuſeth Gods Elect of much ſin, and calleth for iuſtice againſt them day and night at Gods hands, that they might be condemned vpon ſuch

ſuch Articles as hee is able to proue againſt them: for hee knowing right well that the Iudge of all the world is a iuſt God, and muſt needes deale vprightly, doth dayly vrge him to doe iuſtice vnto ſinners, being willingly ignorant that all Gods people, though ſinners, are cleared and diſcharged in Chriſt.

Another reaſon is, becauſe of the calumniations, reproches and ſlanders, which in all ages, at all times, and in all places and countries, hee hath alwaies vniuſtly raiſed vp againſt the true worſhippers of God.

Ver. 11. *But they ouercome him by the bloud of the Lambe, and by the Word of their teſtimony, & they loued not their liues vnto the death.*

Heere is ſhewed that the Churches victory ouer Sathan and Hell, is not through any power or might of her owne, but *by the bloud of the Lambe, and the Word of the teſtimony*; that is, the Word of God, which they witneſſe, profeſſe, loue, and ſticke vnto euen vnto death.

Ver. 12. *Therefore reioyce yee Heauens, and yee that dwell in them. Woe to the inhabitants of the earth, and of the ſea: for the Diuell is come downe vnto you, which hath great wrath, knowing*

knowing that hee hath but a ſhort time.

Here againe the Saints and Angels, and all the bleſſed company of Heauen, are called vpon, and exhorted to reioyce, becauſe the diuell and his Angels are caſt out, and the elect haue the victory ouer him through the bloud of the Lambe, and becauſe the ſaluation of the Church is ſealed vp, and God onely raigneth through Chriſt. Which all are matters of ſo great moment, that not onely the Church militant is ſtirred vp to reioyce herein, but euen the Church triumphant alſo, that is, the ſpirits of iuſt and perfect men. But on the contrary, here is fearefull woe denounced againſt *the inhabitants of the earth, and of the ſea:* that is, all Papiſts, Atheiſts, worldlings, and Reprobates. For ſith he cannot haue his will of the Church, yet he will haue his will and wreake his malice vpon them, by hardning their hearts, and blinding their eies, and making them his ſlaues and vaſſalls, to fight for his Kingdom againſt Chriſt, againſt his Church, againſt all goodnes, and all good men. Therefore is added, why the Diuell is in ſuch a rage with the world, and commeth vpon them in ſo great wrath and fury, to wit, becauſe *hee hath but a ſhort time:* that is, becauſe his Kingdome draweth

to

to an end, therefore he doth ſo beſtirre him.

Ver.13. *And when the Dragon ſaw that hee was caſt vnto the earth, he perſecuted the woman which had brought forth the man child.*

Now the Diuell ſeeing himſelfe caſt out of Heauen, ſo as he cannot impeach the ſaluation of the Church, he raiſeth vp horrible perſecutions againſt her by his Inſtruments here in the earth, labouring to roote her out if it were poſſible: for being ouercome of the head, he doth now with might and maine, ſet vpon the body; and what horrible ſtorms hee hath in all ages, ſpecially in theſe laſt dayes raiſed vp, and dayly doth raiſe vp againſt the Church, both the Scriptures and all Church ſtories do abundantly declare.

Ver.14. *But to the woman were giuen two wings of a great Eagle, that ſhee might flye into the Wilderneſſe, into her place, where ſhe is nouriſhed for a time, and times, and halfe a time, from the preſence of the Serpent.*

Theſe two wings do ſignifie all the waies and meanes of euaſion, which God gaue to his Church, when he deliuered her from the hands of her perſuers and perſecutors: and alſo her ſwift flight from them, and all their malicious practiſes. For although the church cannot abſolutely flye from the preſence of the

the Diuell, with her Eagles wings being ſo vnſpeakebly ſwift as he is; yet after a ſort ſhe is ſaid to flye from him, and his preſence, when the power of the Tyrants and Perſecutors which he raiſed vp, cannot ouertake her, to murder and kill her. But as touching her flight to the Wilderneſſe, and her lodging and nouriſhment there, by Gods prouidence, in the middeſt of all penury and extremity, wee haue ſufficiently heard before in the ſixth Verſe, and therefore here I ſurceaſe to ſpeake any further of it. As concerning the ſpace and continuance of her nouriſhment in the wilderneſſe, which is here ſet downe to be *a time, and times, and halfe a time*, it is the ſame that the thouſand two hundred and threeſcore dayes, mentioned in the ſixt Verſe; and the 42. moneths mentioned Chapter 11. Verſe 2. and the three daies and a halfe, mentioned Chap. 11. ver. 6. as before hath beene ſhewed.

And the Serpent caſt out of his mouth water after the woman like a floud, that hee might cauſe her to bee carried away of the floud. Ver. 15.

Now the Church being ſecretly hid and nouriſhed by Gods prouidence in the wilderneſſe, ſo as the Deuill and his inſtruments can-

cannot find her out, nor come at her, hee taketh another courſe, and caſteth about another way to annoy her, and that is by caſting a floud of water after her to drowne her withall. Whereby is meant, the innumerable lies, reproches and ſlanders, which he raiſed vp by ſundry Heretikes againſt her in all ages; as the Arrians, Donatiſts, Papiſts, and ſuch like, and all to bring her into the hatred of Princes, Potentates, and all that were in loue with her; that ſith otherwiſe he could not preuaile againſt her, yet at leaſt hee might vtterly ſinke her in this gulfe of reproches.

Ver. 16. *But the earth holpe the woman, and the earth opened her mouth, and ſwallowed vp the floud, which the dragon had caſt out of his mouth.*

The ſame God which firſt deliuered the Church from the violence and fury of Satan, and afterward caſt him out of Heauen, and gaue her victory ouer him; and after that againe miraculouſly hid her, and preſerued her in the wildernesſe, doth not now at a dead lift forſake her, nor ſuffer her to be drowned in this floud of reproches, and vniuſt calumniations, which the dragon caſt vp after her. But cauſeth the *earth to helpe her, and to ſwallow vp the floud:* That is, he vſeth all

all creatures in the earth to help his Church: and not onely ſo, but alſo he ſtirreth vp many earthly and carnall men to defend the Church, and to take part with her againſt her enemies. As ſometimes he did *Cyrus*, *Ebedmelech*, *Nebuzaradan*, *Gamaliel*, and ſundry others, whoſe power and policy hee vſed for the good of his Church, and for the drying vp of that floud of reproches, which Sathan hath in all ages caſt vp againſt her. And God be thanked, we ſee at this day that this floud of ſlanders and calumnies, which Papiſts and Atheiſts caſt out againſt the Church, and her particular members, doe dry vp dayly, and ſhall dry vp more and more, being drunke in by the earth. And the Church doth ſtill ſtand vnmoueable, and ſhall ſtand and continue euen vnto the end of the World.

Then the Dragon was wroth with the woman, Ver. 17.
and went and made warre with the remnant of her ſeede, which kept the commandements of God, and haue the teſtimony of Ieſus Chriſt.

Here we ſee there is no end of the Diuels malice. He is infatigable in miſchiefe: though he haue neuer ſo many foiles, yet he will neuer giue ouer, but begin againe. For where-

as

as he could not preuaile againſt the woman, to caſt her out of Heauen, by impeaching her election and ſaluation in Chriſt, nor yet roote her out the earth by perſecutions, being hid in the Wilderneſſe, and locked vp in the priuy Chambers of Gods Prouidence, as ſometimes young *Ioaſh* was locked vp in the
King. 11. 2. Prieſts Chamber from the fury of *Athaliah*: now he goeth another way to worke, and ſetteth vpon her in her ſeede and poſteriry, which remaine in the earth vnto this day. So that now ſith he cannot doe what miſchiefe he would againſt the church; yet will he do what he can: ſeeing he cannot wound her in her head, yet will he bite, and pinch at her
Gen. 3. 15. heele; as it is written, that *hee ſhould bruiſe her heele.* And as it is the malice of Sathan againſt the Church, ſo is the rage and fury ſo all his members, euen all the wicked and vngodly, againſt the true worſhippers of God. They are reſtleſſe in malice and in miſchiefe: if they cannot vexe them one way, they will try another: if they cannot touch them in their liues; yet will they moleſt them in their goods and good name: if they cannot do what they would, yet will they doe what they can: they will neuer giue ouer: if they can ſpight them in the leaſt thing that

is,

is, they ſhall be ſure of it. For they are as full of venime as a Toad, and as full of malice to Chriſt, as an Egge is full of meate.

And I ſtood on the Sea ſand. Verſe 18.

Now *Iohn* affirmeth that he ſtood vpon the Sea ſand, to behold the beaſt which riſeth out of the Sea in the next chapter, or elſe becauſe the greeke word may be of the third perſon, which is, he ſtood; that is, the dragon ſtood, it may beare this ſenſe, that the diuell ſtood vpon the Sea ſand, as it were working and framing out of the Sea his chiefe inſtrument, which is the beaſt now following to be ſpoken of. *Eſtaden.*

CHAP. 13.

VVE haue heard in the former chapter the deſcription of the Church, and of her arch-enemy the diuell, and of the battell betwixt them, with the ſucceſſe therof. Now in this chapter we are to heare of the dragons two great inſtruments, whereby he fighteth againſt the woman: that is, the Roman Empire, and the Papacy. For by theſe two, as it were his two hands, he hath in all ages, from the Apoſtles time to this day, moſt cruelly aſſailed, & afflicted the Church Therfore the maine drift of this chapter is, to

deſcribe at large theſe two beaſts, together with all their beaſtly proceedings. So that this chapter may fitly be deuided into two principall parts.

The firſt is a deſcription of the Roman Monarchy, when it was at the higheſt pitch, vntill the 11. verſe.

The ſecond, is a deſcription of the Papacy; when it was in his pride, and exaltation; in all the verſes following vnto the end of this chapter.

In the firſt of theſe two maine branches, the Roman Empire is diuerſly deſcribed.

Verſe 1. Firſt, of the petigree thereof.
Secondly, of her ſeuen ſeueral gouernments.
Thirdly, of her great & outſtretched power.
Fourthly, of her victories.
Verſe 2. Fifly, of her blaſphemies.
Verſe 3. Sixtly, of her fury, rapine, and pride.

After this is ſet downe the wound, which was made in the Empire, with the curing of the ſame.

V. 4. 5. &c. Laſtly, is ſet downe the great and admirable power, and authority of the Roman Empire, which ruled ouer a great part of the world, and had many nations ſubiect vnto it, ſpecially, when the Popes were the heads thereof.

In

In the ſecond maine part is the Papacy very liuely deſcribed.

Firſt, from the petigree thereof, which is of the earth. Verſe 11.

Secondly, from the ciuill and Eccleſiaſticall power thereof, which is pretended to come from Chriſt, although in truth it is of the diuell.

After this is ſet downe that the Papacy ſhould be as mighty, and performe as much in the ſeruice of the Dragon againſt God, as euer the Empire of the heathen could do, both by authority and force, and eſpecially by lying wonders. Ver. 12. 13.

Then it is ſhewed, that as the Papacy did in ſubſtance of matter ſet vp and reſtore againe the old Roman tyrany, to be worſhipped, and wondred at; ſo hath it framed an Hierarchie or Eccleſiaſticall gouernment, after the very forme and preſident of the ancient Roman tyrany; which is indeed ſo like it, that it is called the liuely image thereof: and he hath by his Cleargy and their iuriſdiction, put ſuch life and ſpirit into this image, that it ſpake with authority and power in all Countries and Kingdomes; in ſo much that whoſoeuer would not ſubmit himſelfe thereunto, and both profeſſe Verſe 14. Verſe 15. Ver. 16. 17.

and practiſe popery, and yeeld himſelfe wholy to the Papacy, he ſhould die for it.

Laſt of all, is deſcribed and diſcouered from the numeratiue letters of the name of the ſecond beaſt, both who he was, and from whence he ſhould ſpring.

Verſe 8. *And I ſaw a beaſt riſe out of the ſea, hauing ſeuen heads and ten hornes, and vpon his hornes were ten Crownes, and vpon his heads the name of blaſphemy.*

Firſt, we are to vnderſtand that a beaſt in the Scripture doth ſignifie a Kingdome, or Monarchy; and that not in reſpect of the ciuill power thereof, which is of God, as it Rom. 13. is written, *There is no power but of God*: but in reſpect of the tyrany, cruelty, ambition, pride, and other ſuch like beaſtly qualities thereof, which are of the diuell: and therefore this beaſt is ſayd to aſcend out of the bottomleſſe pit, chap. 17. ver. 8.

This word beaſt is thus taken in the ſeuenth of *Daniel*, where the three great Monarchies of the Babylonians, Meades, and Perſians, and of the Grecians, are compared for their pride, rapine, & cruelty, to a Lyon, a Dan. 7. 17. Beare, & a Leopard. The Angel in that chap. ſaith expreſly, that theſe beaſts were Kings, that is, kingly gouernments or Dominions.

By

By the beaſt in this place is meant the Roman Monarchy, not in regard of the ciuil power thereof, but eſpecially in reſpect of the tyrany of it, in oppreſſing the Church.

By the Sea here is meant the troubleſome ſtate of the nations: as it is taken chapter 4. ver. 6. and chap. 21. ver. 1. For from the boyling and broyling eſtate of the former kingdoms, and heathen nations, which were as a raging ſea, did the Roman Empire ſpring vp, as all ſtories do witneſſe. And the Prophet *Daniel* doth flatly teach, that through the diuiſion of the Greeke Empire, which fell out in the poſterity of *Alexander* the Great, eſpecially betwixt his two ſons of *Ptolomeus* and *Seleucus*, this Roman Monarchy by degrees made a head, till at laſt it came to this pitch, which now we ſhall heare of. Dan. 10. 11.

By the ſeuen heads of this beaſt, are meant the ſeuen ſeueral gouernments of the Roman Empire. Firſt, by Kings. Secondly, by Conſults. Thirdly, the Decemuiri. Fourthly, by Dictators. Fiftly, by Triumuiri. Sixtly, by Emperours. And laſtly, by Popes, as hereafter ſhall more plainely appeare. chap. 17. 9.

By the ten hornes of this beaſt, is meant the great power and large dominion of the Roman Empire, or as the Angel himſelf doth chap. 17. 1.

expound it, thereby is meant ten Kings, that is, many Kingdomes, which ſhould be ſubiect to the Roman Monarchy, and wherin in very deed the power and ſtrength of the Empire did conſiſt. For by theſe hornes the Roman Empire did not only puſh downe other Nations: but eſpecially doſſe againſt the Church, and as it were, cruelly gore the ſides thereof.

Now then we ſee that the Roman Emperors both in hornes and heads, were like their Father the Diuell or the Dragon.

By the ten crownes vpon his ten hornes, are meant his great and manifold victories ouer other Countries and Kingdomes.

The hornes of this Beaſt are ſayd to be crowned, and not his heads, becauſe the Roman Empire hath alwayes more preuailed by power then by policy, by ſtrength then by ſubtilty. But the Dragon hath his heads crowned, and not his hornes, becauſe he hath alwayes done more hurt by policy, then power; by ſubtilty, then ſtrength. One thing in all this is greatly to be heeded, that the holy Ghoſt in this Chapter doth ſpecially ſpeake of the Rome Monarchy, as the Popes were heads thereof; or as it was vnder the dominion of the Popes in their pride when

when as the Emperors were almoſt troden vnder foote: and not ſimply and ſoly, as the Emperours were heads thereof.

Moreouer it is ſayd, *that vpon the ſeuen heads of this beaſt was written the name of blaſphemy.* For beſides the blaſphemies of *Caligula, Nero, Domitian, Diocleſians, Iulianus,* and the other old heatheniſh, and perſecuting Emperours, which haue arrogated vnto themſelues diuine honor, we ſhall anon heare of the ſurpaſſing blaſphemies of the Popes againſt God, and all goodneſſe. Verſe 4.5.

And the beaſt which I ſaw was like a Leopard, and his feete like a Beares, and his mouth as the mouth of a Lyon, and the Dragon gaue him his power, and his throne, and great authority. Verſe 2.

Here the Roman Empire is deſcribed of the likelihood of qualities, which it had with the other three Empires going before it. For firſt, it is compared to a Leopard, for ſwiftneſſe to pray vpon others; and alſo for fierceneſſe, and ſubtilty, as did the Greeke Monarchy. Secondly, it is compared to a Beare for rapine, and rauening, as the Monarchy of the Medes, and Perſians. Thirdly, it is compared to a Lyon for pride and inſolency, as the Monarchy of the Chaldæans.

dæans. So then by this deſcription it is very cleere, that this beaſt ſignifieth the Roman Monarchy, becauſe it containeth in it the whole power of the other three Empires: and is here deſcribed as a compound of diuers beaſtes, yea as a very Monſter of Monſters, hauing the body of a Leopard, the feete of a Beare, and the mouth of a Lyon.

Moreouer it is ſayd, *that the Dragon gaue him his power, and his throne, and great authority.* Which plainely ſheweth, that the power and authority of the Romaine
cha. 17. v. 8. Empire is of the deuill, in reſpect of the euill quality thereof; that is, fraud, rapine, and oppreſſion. In which reſpect it is ſayd to aſcend out of the bottomleſſe pit, as was declared before. But the ſubſtance of
Rom. 13. 2. it, and the gouernment it ſelfe, was of God. *For the powers that be, are ordained of God,* as ſaith the Apoſtle.

Verſe 3. *And I ſaw one of his heads, as it were wounded vnto death: but his deadly wound was healed, and all the world wondred, and followed the beaſt.*

Heere *Iohn* in a viſion ſeeth on of the ſeuen heads of the beaſt, almoſt wounded vnto death. There be diuers and differing opinions

opnions of the learned touching this wound of the Empire, both when it ſhould bee, and how, and by whom. Some vnderſtand it of the death of *Iulius Cæſar:* ſome of *Nero:* ſome of the oppreſſion of the Goathes and Vandales: ſome of the great preuailing of *Iohn Huſſe*, and *Ierome* of Prage in the greateſt part of *Bohemia.* But to let all theſe paſſe, if we do wiſely conſider and weigh with our ſelues, that by a beaſt in this place, is not meant any lawfull adminiſtration of gouernement, but a tyranicall power in perſecuting the church, we ſhall finde that a head of the Beaſt was then wounded, when *Conſtantine* the Great ſlew *Maxentius* and *Licinius*, the two laſt perſecuting Emperours, ſet vp true Religion, and brought peace to the Churches. For hereby the Roman Empire was greatly wounded, as touching the tyrrany of it. The holy Ghoſt doth not ſet downe which of the ſeuen heads were thus wounded, but in generall ſaith one of them. Now it is very probable, that he meaneth the ſixt head: For we doe not reade of any ſuch wound in the former fiue which were paſt. Neither can it be vnderſtood of the ſeuenth head, which was the Papacy, becauſe it receiued

no

no ſuch wound as yet. It followeth then, *that the wound was in the ſixt head*; that is, in the Empire. But we reade of no Emperour that did ſo wound the Beaſt, as did *Conſtantine* the Great. And therefore it is very probable; nay an hundred to one, that the Holy Ghoſt heere pointeth at him.

But it followeth, that his deadly wound was healed, to wit, by theſe wicked Emperours which ſucceeded *Conſtantine*, as *Conſtantius*, *Iulianus*, *Valentius*, and others, which afreſh did ſet vp Idolatry, and perſecuted the Church. Now vpon the healing of this wound, it is ſaid, that all the World wondered, and followed the Beaſt: that is, many Nations, or the greateſt part of the World did ſubmit themſelues to the Roman tyranny. For ſure it is, ſome Kingdomes were neuer ſubiect to the Empire of *Rome*, as ſome part of *Aſia* and ſome part of *Affrica*.

Ver. 4. *And they worſhipped the Dragon which gaue power vnto the Beaſt, and they worſhipped the Beaſt, ſaying: Who is like vnto the Beaſt? who is able to warre with him?*

Now is ſhewed how all the ſubiects of the Roman Empire, did worſhip the Dragon: that is, they maintained that worſhip,

ſhip, which he liked and loued; that is, the worſhip of Idols, which the Apoſtle calleth *the worſhip of Diuels.* And it is ſaid alſo, *they worſhipped the Beaſt:* that is, they did all with one accord ſubmit themſelues both to the Religion, and authority of the Beaſt: that is, to the Popes, as they were the ſeuenth head of the Empire: For as I ſaid before, ſo I ſay againe, the holy Ghoſt heere ſpeaketh of the Empire, when it was in the greateſt glory and exaltation; yea, when all the World wondred and followed the Beaſt; yea, when all admired the great and large dominion of the Roman Empire, and ſaid within themſelues, who is like vnto the Beaſt? Who is able to make war with him? Now the Empire of Rome was neuer ſo great and powerfull, as when the Popes were heads thereof, I meane when they executed the whole ciuill iuriſdiction of the Empire, beſides their Eccleſiaſticall power, which now did both meete in one. For now the Papacy was aloft, and the Roman Empire ioyned with it: ſo that the eyes of the World were dazled with the pompe and magnificence thereof, and they ſaid, What is like vnto it? Or who is comparable to the Pope, the ſeuenth head there-

1 Cor. 10. 20,21.

thereof? For when the blind world thought that the power of the Pope, was not onely aboue all things in this World, but alſo did reach euen vnto Heauen and Hell. For they imagined that the Pope might carry to Heauen whom he would; and whom he would, he might caſt downe to Hell: and therefore who could warre with the Beaſt? And thus we ſee the reaſon of their wonderment, and of their ſpeech. All ſtories and experience it ſelfe do ſhew, that there was neuer any power in the World ſo wondered at, as the vſurped power and Maieſty of the Pope, after he came to bee the head of the Roman Monarchy. For then the World ſuppoſed that he had power, euen as God: and that he might depoſe, and ſet vp Kings and Emperors at his pleaſure. Then it is cleere, that vnder the dominion of the Popes, Rome hath beene in her higheſt exaltation and glory. For the Papacy was the ſeuenth head of the Beaſt, whereby the Whoore of B*abylon* was ſupported in her moſt magnificall pompe and pride.

Ver. 5. *And there was giuen vnto him a mouth that ſpake great things and blaſphemies, and power was giuen vnto him to doe* 42. *moneths.*

And

And hee opened his mouth vnto blaſphemy against God, to blaſpheme his Name, and his Tabernacle, and them that dwell in Heauen. Verſe 6.

Heere are ſet downe the proud and blaſphemous ſpeeches, both of the old and new Roman Empire; and of the old and new Roman Emperors. For this Beaſt (as I ſaid before) comprehendeth all the Roman Empire, both vnder the Heathen Emperors, and the Popes. Touching the great things, and blaſphemies, which the old perſecuting Emperours haue belched out againſt the God of Heauen, it would require a volume to ſet them downe in particulars. I will therefore only mention two or three for examples ſake: As firſt that of *Caius Caligula*, which would haue his Image ſet vp in Temples to be worſhipped as God, and that the people ſhould ſweare by his name. *Nero* alſo did openly blaſpheme the Name of Chriſt, and required diuine honour to be giuen vnto him. *Domitian* commanded that hee ſhould bee called God and Lord. Many others required the like things: and ſo all the World wondered and worſhipped this blaſphemous beaſt. Now as the ſixth head, which was the old Empire of Rome, was full of the

the names of blaſphemy; ſo the ſeauenth head, which is the new Empire vnder the dominion of the Popes, which he here chiefly ſpeaketh of, did moſt of all blaſpheme. For the Pope did challenge vnto himſelfe all power both in Heauen and Earth: hee would be worſhipped as God: hee vſurped authority ouer the Word of God: hee did take vpon him to forgiue ſinnes. He did moſt blaſphemouſly incroach vpon all the Offices of Chriſt, as King, Prieſt, and Prophet. He hath commanded the Angels. Hee hath erected blaſphemous images, and cauſed Pictures to be made of the Godhead. He boaſteth and craketh great things of his papall power, of *Peters* Keyes, of *Peters* Chaire, of *Peters* ſucceſſion, of his Miracles, of his two Swords, and of his manifold prerogatiues royall. One of the Popes poiſoned his God: another caſt his God into the fire: another would eate his Peacocke in diſpite of God. Some of them counted the Religion of Chriſt a tale or fable, ſome dranke to the Diuell, ſome ſaid, they could do as much as God. It were infinite to ſet downe all their blaſphemies: for it is ſaid of the Whore of *Babylon*, that *ſhee was full of the names of blaſphemy*. Let this ſuffice for the vnderſtanding of this text, that as the old heatheniſh

theniſh Emperours did blaſpheme, ſo the Popes being heads of the Empire, did moſt of all blaſpheme. And as it is here ſaid, they did not only blaſpheme the Name of God, but alſo did open their blacke and blaſphemous mouthes againſt *his tabernable*; that is, his Church, calling it a company of Heretickes, Schiſmatikes, Apoſtates, and ſuch like; *and alſo againſt them that dwell in Heauen*, that is, the ſpirits of iuſt and perfect men which are in Heauen, as *Luther*, *Caluin*, *Melanthon*, and ſuch like.

Moreouer it is to be noted, that this mouth was giuen vnto this monſtrous Beaſt, thus to blaſpheme and ſpeake great things. But this is to be vnderſtood, that it was giuen in the wrath and iuſt iudgement of God vpon the World, to plague them withall, becauſe they regarded not the knowledge of the truth. But it is added, that this power of the Beaſt thus to worke his actions, was limitted vnto 42. months; ſo that although he rule and rage for a time, yet ſhall he not long continue.

And it was giuen vnto him to make war with the Saints, and to ouercome them; and power was giuen vnto him ouer euery kindred, and tongue, and nation. Ver. 9.

Therefore

the names of blaſphemy; ſo the ſeauenth head, which is the new Empire vnder the dominion of the Popes, which he here chiefly ſpeaketh of, did moſt of all blaſpheme. For the Pope did challenge vnto himſelfe all power both in Heauen and Earth: hee would be worſhipped as God: hee vſurped authority ouer the Word of God: hee did take vpon him to forgiue ſinnes. He did moſt blaſphemouſly incroach vpon all the Offices of Chriſt, as King, Prieſt, and Prophet. He hath commanded the Angels. Hee hath erected blaſphemous images, and cauſed Pictures to be made of the Godhead. He boaſteth and craketh great things of his papall power, of *Peters* Keyes, of *Peters* Chaire, of *Peters* ſucceſſion, of his Miracles, of his two Swords, and of his manifold prerogatiues royall. One of the Popes poiſoned his God: another caſt his God into the fire: another would eate his Peacocke in diſpite of God. Some of them counted the Religion of Chriſt a tale or fable, ſome dranke to the Diuell, ſome ſaid, they could do as much as God. It were infinite to ſet downe all their blaſphemies: for it is ſaid of the Whore of *Babylon*, that *ſhee was full of the names of blaſphemy*. Let this ſuffice for the vnderſtanding of this text, that as the old heatheniſh

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And it was giuen vnto him to make war with the Saints, and to ouercome them; and power was giuen vnto him ouer euery kindred, and tongue, and nation. Ver. 7.

Therefore

Therefore all that dwell vpon the Earth, ſhall worſhip him, whoſe names are not written in the Booke of life of the Lambe, which was ſlaine from the beginning of the world.

Theſe two Verſes do ſet forth the great power which was giuen to this Beaſt, both in fighting againſt Gods people, and alſo ouercomming of them, and murdering of them by heapes. As wee read of thouſands murdered in the firſt ten perſecutions, and ten thouſands by the Popes, ſince they came to exerciſe the ciuill authority and iuriſdiction of the Roman Empire, and that in all Countries and Kingdomes of Europe; as it is here ſaid, that *power was giuen vnto him ouer euery kindred, and tongue, and nation.* And it is added, that *all that dwell vpon the earth*, that is, all the ſubiects of the Roman Monarchy, ſhall worſhip the Beaſt, and make a God of him; as we reade they haue done. And the chiefe motiue thereof, was his blaſphemous mouth, boaſting and threatning great things if any did withſtand him: and alſo his mighty power and authority, whereby hee bare downe all before him. For if any did but mute againſt him, he was ſure to ſmart for it. And thus through his tyranicall power hee ſubdued all Nations vnder him, and made them

them ſtoupe and fall downe and worſhippe him. But it followeth, that for all this, none of Gods elect did worſhip him, or ſubmit themſelues to his religion and authority, but only thoſe that *dwell vpon the earth*, that is, earthly men: as Papiſts, Atheiſts, and Reprobates, and all ſuch, *whoſe names are not written in the booke of life.* Chriſt, is called the Lambe ſlaine from the beginning of the world, becauſe the ſauing power of his death was from the beginning to all beleeuers, although he was not actually exhibited vntill the fulneſſe of time.

If any man haue an eare, let him heare. If any lead into captiuity, he ſhall go into captiuity: if any kill with a ſword, he muſt be killed by a ſword. Here is the patience and the faith of the Saints. Ver. 9. 10.

Here is ſhewed, that the things ſpoken of this great beaſt, are very ſecret & myſticall, & can be vnderſtood of none but thoſe only, whoſe eares and eyes God openeth to heare and ſee, & vnderſtand, that is, the very elect of God: as for al Papiſts & worldlings, their eares & eyes are ſealed and ſhut vp, they cannot vnderſtand them, but do ſtil worſhip the beaſt, aſcribing vnto him diuine power and honor.

In the 10. verſe the iudgement and vengeance

geance of God is denounced againſt the Roman Monarchy, both former and latter, which as it hath long oppreſſed the Church with cruell bondage, and drawne thouſands into perpetuall captiuity; ſo it ſelfe alſo ſhould be caſt downe, withall the adherents thereof, both in this life and that which is to come. For as the Roman Empire did tyrannize ouer the world, and led millions into ſpirituall captiuity and bondage: ſo here it is auouched, that according to the iuſt law of quittance, it ſelfe ſhould be brought to the ſame lore. And as this beaſt had murdered many by the ſword; ſo he himſelfe muſt be murdered by the ſword alſo, as the
2. The. 1. 6. Apoſtle ſayth, *God is iuſt, and therefore will recompence tribulation to them that trouble his Church.* Now all this ſeemeth vnto me, to be a cleare propheſie of the fall and finall deſtruction of the Roman Empyre, which indeede conſidering the pitch that it was at, may ſeeme a thing ſtrange and incredible: and therefore the holy Ghoſt ſtirreth vs vp to attention in the 9. verſe, as to a thing of great wonderment, and admiration: for if the Roman Monarchy fall, the Papacy muſt of neceſſity fall with it. For the Roman Empire is that beaſt, which beareth vp the whore of

Babilon,

Babilon, as appeareth in the 17. Chapter of this Propheſie, where we ſhall (God willing) plainely, and at large heare of the ioynt deſtruction of them both together.

It is added. *Here is the patience and the faith of the Saints.* That is, here is required great patience of all Gods children, to waite and tarry till the performance and accompliſhment of thoſe things, and alſo faith and full aſſurance to beleeue, that they ſhall in Gods appointed time come to paſſe. For few do beleeue theſe things, and therefore waite not with patience for the accompliſhment thereof.

And I beheld another beaſt comming out of the earth, which had two hornes like the Lambe, but he ſpake like the dragon. Verſe 11.

Hauing deſcribed the firſt beaſt which is the Roman Empire: now the holy Ghoſt commeth to deſcribe the ſecond beaſt, which is the Papacy, or the Kingdome of the great Antichriſt: for although he be deſcribed before in regard of his Monarchy, that is, the ciuill iuriſdiction, which he exerciſed as he was the ſeuenth head of the beaſt, and head of the Empire; yet here he is deſcribed after another ſort, that is; according to his Eccleſiaſticall authority: and there-

fore he is called another beaſt, or a beaſt diſfering from the former, in that he exerciſeth another power, beſides the power of the Heathen Emperours of *Rome*, which is his ſpirituall Iuriſdiction, in which reſpect he is called the falſe Prophet.

This ſecond Beaſt riſeth out of the earth, as the former roſe out of the ſea: then it appeareth that Antichriſt is, by his breed, a ſon of the earth; obſcurely borne, and by little and little creeping vp out of his abiect eſtate as did the Turke. It is here moſt truly ſayd that the kingdome of Antichriſt ariſeth out of the earth, and is the very breed of the earth: for aſſuredly it neuer came from Heauen. It was firſt hatched out of couetouſneſſe, ambition, pride, murders, treaſons, poyſoning, ſorceries, enchantments, and ſuch like. For all ſtories do ſhew, that from theſe rootes the Papacy grew to his exceeding height and altitude.

This ſecond beaſt hath *two hornes, like the Lambe*; Whereby is meant his ciuill and Eccleſiaſticall power, or his Kingdome and Prieſt-hood; which he falſly pretended to come from the Lamb: and therfore he giueth in his armes two keies, and hath two ſwords carried before him. So *Boniface* the eight ſhewed

ſhewed himſelfe one day in apparrell as a Pope, and the next day in armour as the Emperor; and the two hornes in the Popes Miter are ſignes hereof. But the Holy Ghoſt here telleth vs, that theſe two hornes are not the hornes of the Lambe, but only *like* the hornes of the Lambe: for he receiued not his power from the Lambe Chriſt; but from the diuell, that is, the dragon with ten hornes. Then thus it is, the Papacy is the ſeuenth head of the firſt beaſt, that is, the Empire; and yet a beaſt by it ſelfe, with two hornes like the Lambe, in reſpect of his ioynt power and authority, both Eccleſiaſticall and ciuill, in which reſpect he is called euen the eight: and one of the ſeuen, ch. 17. 11.

Although this ſecond *Beaſt haue two horns like the Lambe, yet he ſpake like the dragon*, that is, all his words are workes, practiſes and proceedings, lawes and decrees, are for the dragon, of whom he hath his power and throwne, and great authority. So that whatſoeuer he pretendeth in religion, and matters of Gods worſhippe, as though he would be like the Lambe; yet aſſuredly he is altogether for the dragon and the diuell: he is aſſured vnto them: as all experience doth manifeſtly witneſſe.

Verſe 12. *And he did all that the firſt Beaſt could do before him: and he cauſed the earth, and them that dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.*

Heere is ſhewed that this ſecond beaſt was as mighty and ſtrong as the firſt beaſt, and could do as much as he, euen in his preſenſe. Whereby is noted the great power and authority of the papacy, in performing as much in the ſeruice of the Draggon againſt God and his Church, as euer the Empire of the Heathen, and thoſe wicked Emperours could do: yea he did much more againſt Chriſt, and his Religion, then euer the perſecuting Emperors could do, euen then when they were at their higheſt pitch. And all this he did in his preſence, that is, in the ſight and open view of the whole Empire, or whole world.

And hee cauſed the earth, and them that dwell therein, that is, all Papiſts, and worldlings, *to worſhip the firſt beaſt*, that is, to receiue the worſhip and religion of the old Roman tyrany, which ſet vp and maintained Idolatry. So then, although the power in the Papacy, came vnder the name of Chriſt, yet in truth it was the ſame with the power of the perſecuting Empire: for the Heathen Empe-

Emperours condemned the true worſhip of God, and ſet vp falſe worſhip, euen the worſhip of diuels, which is Idolatry, and ſo do the Popes alſo. So then we ſee, that this ſecond beaſt is all for the firſt beaſt, that is, he leuieth all his power and authority, to ſet vp the worſhip and religion of the old Roman tyrants; and to force all men by cruell lawes and decrees, to receiue & embrace the ſame. So this ſecond Beaſt is nothing better then the firſt, nay in truth a great deale worſe.

And he did great wonders, ſo that he made fire to come downe from Heauen on the earth, in the ſight of men. Ver. 13. 14.

And deceiueth them that dwell on the earth, by the ſignes which were permitted him to do in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make the image of the beaſt, which had the wound of a ſword, and did liue.

Theſe 2 verſes do containe 2. ſpeciall things: the one is, the falſe & fained miracles of Antichriſt: the other is, the curſed effect thereof.

To the firſt, which is the wonders and myracles which Antichriſt ſhould worke, it is heere ſayd, that he ſhould *make fire come downe from Heauen*, as *Elias* did. The meaning whereof is not, that the Popes

could indeede cauſe fire to come downe from Heauen, as *Elias* did: but in the opinion of the blind world they ſeemed to haue as great power as *Elias* had. For partly by counterfeite miracles, and partly by ſome ſtrange things done by the power of Satan, the ſeduced world hath verily beleeued, that the Pope and his Clergy had as great power to worke miracles as euer had *Elias*.

Touching the ſecond thing, which is the Effect of theſe wonders: It is here ſayd that the inhabitants of the earth, that is, Papiſts and Worldlings, were groſſely deceiued and deluded by them, euen by thoſe lying wonders, which were permitted him to do in the ſight of the beaſt, that is, in the face and open view of the Empire: According as the Apoſtle foretold, that *the comming of Antichriſt ſhould be by the effectuall working of Satan, with all power and ſignes, and lying wonders, and in all deceiuableneſſe of vnrighteouſneſſe among them that periſh, &c.* But concerning the Popiſh counterfeite ſignes and wonders, it is needeles to write, being ſo well knowne vnto all men, as they are, and ſo common and notorious in all ſtories.

2. Theſ. 2.

Saying

Saying to them that dwell on the earth, that they should make the Image of the Beast, which had the wound of a Sword, and did liue. Verse 14.

Now Antichrist hauing gotten the world vnder him, by his counterfeite miracles, doth lay his commandement on them, to make the Image of the Beast. Now what is here meant by the Image of the Beast, is somewhat hard discusse: some thinke, that by the Image of the Beast, which had the wound of the Sword, and did liue, is meant the repairing, and the restoring of the decayed estate of the Empire, by the Popes, to his full strength and vertue. We doe reade that the estate of the Empire vnder *Nero, Otho, Galba, and Vitellius*, was weake and feeble, in in comparison of that which it was before, vnder *Augustus, Tiberius*, and *Claudius*. We doe read also that the Gothes and Vandals made horrible rents and dissipations in the Roman Empire. We doe further reade, that the Empire was deuided and rent in peeces; so that there was the Emperour of the East, and the Emperour of the West; yea at last, the Empire of the West fell quite downe: so that for the space of 300. yeeres and more, there was no Emperour of the West, till the

Bishop

Biſhop of *Rome Leo* the third made *Charles* the great, the King of *France* Emperor. Then was the Empire of the Weſt againe erected, and in time grew to as great an height vnder the dominion of the Popes as before, yea far greater. Now I ſay, ſome do take this reſtoring of the decayed eſtate of the Empire, by the Popes, to his former ſtrength and power, to bee the *making of the Image of the Beaſt, which had the wound of a Sword, and did liue.* But for my owne part I cannot bee of that opinion; and my reaſon is, that the reſtoring of the decayed eſtate of the Empire to his former condition, was the ſetting vp of the Beaſt himſelfe: for the Empire is the Beaſt, and not the Image of the Beaſt, for wee muſt needes grant, that the Beaſt and the Image of the Beaſt, are two ſeuerall things. But the Popes in recouering the Empire to his priſtinate eſtate, ſet vp the beaſt againe: and therefore not the Image of the beaſt. Therefore the Image of the beaſt, cannot be vnderſtood of the reſtauration of the decayed eſtate of the Empire. Beſides this, it is here ſaid, that the inhabitants of the earth had a great hand in making this Image.. But the inhabitants of the earth bare ſmall ſway in the recouering and erection of the

the Empire. (For therein the Popes were all in all, after it came into their hands) Therfore this cannot be vnderſtood of the Empire, but of ſome other things; let vs then diligently ſearch out what may be the true meaning of this place. It muſt needes bee granted, that by the beaſt, which had the wound of a ſword and did liue, is meant the recouered eſtate of the Empire, as before verſe 12. And by the Image thereof, I vnderſtand the forme of gouernement: for an Image doth ſignifie a likeneſſe, a ſimilitude, a figure or forme of a thing. And as in all ciuill and Eccleſiaſticall regiments, there is both a ſubſtance and a forme; a matter and a manner: ſo here, hauing before ſet downe that Antichriſt had erected the ſubſtance and matter of the old Roman tyrany; now he ſheweth; that he ſhould alſo ſet vp the image & forme of the ſame. For before verſe 12. it is ſaid, that Antichriſt this 2. beaſt cauſed the world to worſhip the firſt beaſt, that is, to receiue and imbrace the lawes, worſhip, and Religion of the old Heatheniſh Roman tyrants, as before hath bin ſhewed: and now here is added, that he did not content himſelfe with cauſing the inhabitants of the earth to worſhip the old beaſt, in the ſubſtance of his religion; but alſo he

he layeth Commandements vpon them, to make his Image, that is, to erect an externall forme of Eccleſiaſticall gouernement, after the very paterne and forme of the gouernement of the old Empire; yea ſo like it, that it is called the very Image of the ſame. For as the forme of gouernement vnder the old Emperours, was cruell and tyranicall, and altogether bent againſt the Church: ſo the forme of Eccleſiaſticall gouernement vnder the Popes, was cruell and tyranicall, and altogether bent againſt the church; and therefore here it is called the Image of it: for it is as like it as it can looke. Then it followeth that Antichriſt hath ſet vp that externall forme of worſhip, which the Idolatrous Romans of old vſed; and that he hath renued the perſecuting Empire, not only in ſubſtance of matter, but alſo in forme of gouernement: and therefore I conclude, that the Popiſh Church-policy, and externall regiment, is the very Image of the Beaſt.

Here the Inhabitants of the Earth are ſaid to make the Image of the Beaſt, becauſe they gaue their conſent to the making of it: for indeed the Popes themſelues were the chiefe Agents and dooers in it.

Ver. 15. *And it was permitted vnto him, to giue a Spirit*

rit vnto the Image of the Beaſt, ſo that the Image of the Beaſt ſhould ſpeake, and ſhould cauſe that as many as would not worſhip the Image of the Beaſt ſhould be killed.

Here is ſhewed, that this Image of the Beaſt was not a dead Image, but a liuing Image: for antichriſt put a ſpirit into it; that is, life and power, & great authority; inſomuch that this Image could ſpeake, and not only ſpeake, but ſpeake with great authority and terror: ſo as whoſoeuer would not worſhip this Image, that is, ſubmit himſelfe to the Popiſh Hierarchie, ſhould be put to death. But may ſome man ſay, how did this Image ſpeake? I anſwer, by the Popes Clergy. For the Romiſh rabble of Cardinals, Abbots, Monkes, Prieſts, Friers, and all that curſed corporation, were the very breath, life, and ſpirit of this Image: I meane, that the life-bloud of their externall regiment, did lye in the execution thereof by the Clergy, as it were in certaine Arteries and Veines. For what was their outward forme of gouernment, without this cruell execution of their ſtinging Clergy men, but as a dead Image without life? But when Antichriſt had once conſecrated and erected his Romiſh Prieſthood, then did hee put life into his Image,

which

which before he had cauſed to be made and erected. Then we do plainely ſee, that the popiſh Hierarchy is not a bare reſemblance of the old Roman policy, to ſtand as a picture on a wall, but hath a ſpirit put into it by the falſe Prophet, and ſpeaketh with ſuch power and terror in all King domes, that it cauſeth all to be put to death that will not ſubmit themſelues vnto it, and fall downe and worſhip the beaſt. Who knoweth not this, that as many in the Countries as would not embrace Popery, and the old Roman tyrany: the Popiſh Clergy, their Inquiſitors, and other Officers, did condemne them in their Courts, as Heretikes, Schiſmaticks, and deliuered them ouer, being condemned, to the ſecular power to be put to death.

Ver. 16. *And he made all both ſmall and great, rich and poore, bond and free, to receiue a marke in their right hand, or in their foreheads.*

Verſe 17. *And that no man might buy or ſell, ſaue hee that had the marke, or the name of the beaſt, or the number of his name.*

Antichriſt is not content to murder and maſſacre in al countries, which wil not worſhip the Image of the beaſt; that is, ſtoupe to his gouernement and authority: but he will go yet a ſtep further, and will haue all ſorts of

of people brought in bondage vnto him, as his marked ſeruants. For as men vſe to ſet a brand vpon their ſheepe and other cattle, and to eare-marke them, that it might openly and manifeſtly appeare to whom they appertaine: ſo doth Antichriſt this Romiſh beaſt, cauſe all men in all Kingdomes to carry in open view his marke or brand, whereby all may ſee that they do appertaine vnto him,

It is here ſaid, that all the vaſſals of Antichriſt, of what degree, eſtate or condition ſoeuer, muſt receiue this marke in their right hand, or in their forehead: that is, they muſt openly confeſſe and practiſe the worſhip and Religion of the Beaſt. For the forehead is put for the profeſſion; and the right hand for the action: ſo that in one of them at the leaſt, euery man muſt openly declare, that he acknowledgeth the Pope of Rome to be Lord of his faith.

Moreouer it is added, *That no man might buy or ſell, ſaue he that had the marke, or the name of the Beaſt, or the number of his name:* the meaning is, that no man might traffique in the world, or haue any dooings amongſt men; nay, hee might not bee ſuffered to liue, except he had the marke of the beaſt

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in his forehead, or in his right hand; that is, vnleſſe he did profeſſe and practiſe the worſhip, the Religion, the Lawes, and decrees of the Pope. For the marke of the Beaſt is put for his Worſhip, Religion, Lawes, decrees, regiments, and policy.

Moreouer the Popes vaſſals haue not only his marke vpon them, whereby they may be knowne, but alſo the name of the Beaſt; for they muſt be named after him, euen as children beare the name of their Fathers, and muſt be called of the Pope, or *Papa*, Papiſts. And not only ſo, but alſo they haue another priuy marke vpon them, and that is the number of his name, which is *Latinos* or profeſſors of the Latine Religion, Latine Kingdome, and Italian Church, as ſhall by and by appeare.

Now then to grow to a concluſion, and to make a briefe recapitulation of all things here ſpoken concerning the ſecond beaſt, which is Antichriſt: Let vs conſider what increaſings and proceedings he hath made, as it were by degrees.

Firſt, although he hath two hornes like the Lambe, that is, ciuill and Eccleſiaſticall power; yet hee ſpeaketh like the Dragon, that is, he bendeth all his power and authority,

rity, words and workes, for the Diuell.

Secondly, he doth as much as the firſt beaſt could do in the ſeruice of the Dragon.

Thirdly, he cauſeth the firſt beaſt to be worſhipped that is, eſtabliſheth the ſubſtance of his religion.

Fourthly, he maketh the image of the beaſt, that is, addeth a forme to the ſubſtance.

Fiftly, he putteth life into his Image by his Clergy.

Sixtly, he will haue this Image worſhipped, and yeelded vnto, on paine of death.

Laſtly, he will haue all men of all conditions to weare his liuery, and to receiue his marke, as it were his hired and couenant ſeruants.

Here is wiſedome: Let him that hath wit, count the number of the beaſt: for it is the number of a man, and his number is ſixe hundred threeſcore and ſixe.

Now laſt of all the holy Ghoſt telleth vs, that it is a very high points of wiſedome and vnderſtanding, to count the number of the beaſt, and required a ſharpe and pregnant wit; and withall telleth vs, that it is the number of a man; that is, ſuch as a man endued with Gods Spirit may finde out. Then we are encouraged to ſearch into it, ſith

it is within the compaſſe of mans reach. It is no impoſſible thing. If therefore we could find out his name, we would deſire no more then the field were won, for his name would diſcouer him, and deſcry him to all the world, and quite ſtop the mouths of the Papiſts, ſo as they ſhould neuer haue any thing more to ſay. For if Saint *Iohn* had ſayd expreſly and in plaine tearmes, that the Popes of *Rome* are this ſecond beaſt, and the very Antichriſt himſelfe, then the Papiſts had bin put to perpetuall ſilence, all matters quaſht, and all controuerſies ended betwixt them and vs for euer. But here the Holy Ghoſt doth not tell vs his name plainly, but myſtically, as many other things in this booke, that the worldlings which ſhould fulfill them might be blinded, whilſt the eyes of Gods elect are opened to ſee into the truth of all theſe matters. Well, to come to the point: S. *Iohn* doth only here ſet downe the numeratiue letters of the beaſts name. He wrote in Greeke, and he onely ſetteth downe three Greeke letters or characters; which in Greeke numeration make ſixe hundred ſixty ſixe. Now further we are to note, the numeratiue letters of the Greeke word *Lateinos* do make iuſt this number. And yet fur-

further we are to obſerue as a very ſpeciall thing, that *Irenæus*, an ancient Father of the Church, who liued very neere vnto the Apoſtles times, mentioneth this word *Lateinos*, as the name of the beaſt. And moreouer affirmeth, that it was a common receiued opinion in his time, and before, that the Beaſt ſhould be ſo called. Iren. lib. contra hæreſ.

Now then let vs conſider how this fitteth. Firſt, we know that the numeratiue letters of *Lateinos* do iuſtly fit Saint *Iohns* Greeke numeratiue letters. Secondly, we know that Antichriſt is the head of the Latine Church, or Latine Empire: and therefore this very *Lateinos*. For here we do not enquire after the name of any particular man, but about the name of a Kingdome; for the beaſt is a kingdome, and a ſucceſſion of men. Now *Italy* in old time was called *Latinum*, and the Italians *Latini*: which noteth of what Country the Beaſt ſhould come. Moreouer, the beaſts name, or name of the Roman Empyre is *Lateinos*, becauſe the Empire both vnder the Heathen tyrants, and the Popes eſpecially, had all their religion, ſeruice, prayers, lawes, decrees, writings, and tranſlations in Latine: all was in Latine, Latine. The Pope

preferred his Latine tranſlation of the Bible, before the Hebrew and Greeke originalls. Thus then it is, S^t. *Iohn* telleth vs flatly, *the number of the beaſt is ſix hundred ſixty ſix: Irenæus* ſayth, that *Lateinos* is his name which containeth iuſt that number. Therefore here we haue his name, here he is found. For if his name be *Lateinos*, we need ſearch no further, we know who it is, we know who is meant: for is not the Pope *Lateinos*? are not the ſucceſſion of them *Latini*? are they not the heads of the Latine Church, and Latine Empire? Haue they not all their worſhippe and ſeruice in Latine? Are they not Latines? for what is the Roman Empire but *Lateinos*? And what is the name of the Popiſh Hierarchy but *Lateinos*? True it is indeed which the Papiſts ſay, that many namesmay be inuented, whoſe letters make this number: but the Spirit of God ſpeaketh not of fained names, for thereof can come nothing but vncertainety: but he willeth vs to count the number of his name, which then the beaſt had, that is, *Lateinos*. I do thus then conclude. The beaſt is a Kingdome, and the Papacy is the Kingdome of the Latines; Therefore the Papacy is the beaſt.

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The Papacy is *Lateinos* and containeth the number of the beaſt. For what other Monarchy can be ſhewed ſince this *Reuelation* was giuen, whoſe numeratiue Letters containe this foreſayd number? Aſſuredly none. And therefore out of all doubt Saint *Iohn* pointeth at the Roman Empire, and Monarchy of the Popes. For *Lateinos* doth both containe the number of the beaſt, according to Saint *Iohns* computation, and alſo his name, which is the Latine Empire, or Roman Empire. And thus haue we heard the deſcription of theſe two huge and monſtrous beaſtes, the Sea-beaſt, and the Land-beaſt; which both from the Apoſtles times hitherto haue indeede play the beaſtes againſt CHRIST and his Church, and ſtill do play the beaſtes, and will neuer ceaſe playing the beaſts, till their hornes, and hooues, heads, and bodies be cleane cut off, which will be ſhortly, as wee ſhall heare anon.

CHAP. 14.

VVE haue heard in the former Chapter the deſcription of the two great and dreadfull beaſts. Wee haue heard how

mightily they haue preuailed now many yeares, & raigned as Monarches of the earth. Now in this chapter we are to heare the fall and ruine of them both. So that the maine drift and ſcope of this chapter, and all the chapters following, vntill the 20th. chapter, is to ſhew, that both the Roman Empire, and the Papacy ſhall ebbe as faſt as euer they did flow, ſhall waine as faſt as euer they did waxe, ſhall decreaſe as faſt as euer they did increaſe, & fal downe as faſt as euer they did riſe vp, euen vntill they come to vtter ruine and deſolation.

Verſe 1.

This Chapter containeth ſeuen principall hings.

Firſt, it ſheweth that God had his Church vpon the earth euen then, when it ſeemed to be vtterly extinct by the preuailing of the two outragious beaſts.

Ve.2.3.4.5.

Secondly, it ſheweth that the poore perſecuted Church did ſincerely and zealouſly worſhip God euen in the fire and flames of afflictions.

Verſe 6.7.

Thirdly, it ſheweth that the Goſpell ſhall be preached with great ſucceſſe in theſe laſt dayes throughout many Kingdomes.

Verſe 8.

Fourthly, it ſheweth that *Rome* ſhall fall downe at the Preaching of the Goſpell.

V.9.10.11.

Fiftly,

Fiftly, it ſheweth that all Papiſts ſhall be condemned, and caſt into hel fire for euer. Ver. 12. 13.

Sixtly, it ſheweth that it ſhall go well with Gods elect, which hauing refuſed the worſhip of the beaſt, do liue and die in the Lord.

Laſtly, it deſcribeth the day of iudgement, wherein all both good, and bad ſhall haue according to their deſerts. Ver. 14. &c

Then I looked, and behold a Lambe ſtood on the mount Syon, and with him an hundred forty and foure thouſand, hauing the Fathers name written in their foreheads. Verſe 1.

Now at the laſt the Holy Ghoſt bringeth in Ieſus Chriſt vpon the Theater of the world, as it were to play his part in this tragedy, and to helpe the poore weake woman, which we heard of before, againſt the Dragon, and the two monſtrous beaſts, which would haue torne her in pieces, and vtterly deuoured her, if this Lamb Ieſus Chriſt had not ſtept in and reſcued her. Well, now commeth in our Lord Ieſus, and beginneth to ſtir in theſe matters, and to take vpon him the protection and defence of the poore helpleſſe woman, againſt both the dragon, and the dragons two great inſtruments. But ſome may ſay, what is a poore Lambe to encounter with a dragon, with a

Lyon, with a Leopard, and a Beare? I answere, that although Christ be a Lambe to his church, euen the lamb of God that takes away the sinnes of the world, and the Lamb that was a slaine sacrifice from the beginning, for the redemption of his elect: yet to all his enemies he is a most strong and terrible Lyon, euen the Lyon of the tribe of
Chap. 5.5. *Iuda*, as he is called before. Now this most terrible lyon, euen the Lord of host, the Lord mighty in battell, commeth forth to protect and defend his Church against all her enemies, who is of such infinite might and puissance, that neither the old Dragon, nor his young imps, nor all the cursed hell-hounds that barke and bite, and take their part, shall euer be able to stand in his hands: For rage they neuer so much, he shall hamper them all well enough. For though he hath giuen them the reine a long time, and let them alone, and suffered them to play the tyrants with the woman his spouse; yet now he wil no longer put it vp at their hands, but will vp and maintaine the womans cause, and wil beare her out against them al: nay, he wil make readie his bow, that he may shoote off, and make his arrowes drunk in the blood of her and his enemies, & wil whet his glittering

ring ſword, that he may ſheath it in the heart Antichriſt of and all his adherents. Therefore now let both the great beaſts and their Sire looke to themſelues; for here comes in one that wil knock them al downe, and lay them in the duſt, that they ſhal neuer riſe vp again. For this cauſe now at length S. *Iohn* in a viſion ſeeth a Lamb ſtand vpon mount *Syon* that is, Chriſt preſent with the church. For mount *Syon* was an ancient figure of the Church; as it is written. Mount *Syon* lying Northward is faire in ſituation: it is *the ioy of the whole earth, and the City of the great King*. And againe, *The law ſhall goe forth of* Syon, *and the Word of the Lord from* Ieruſalem. Pſal. 148. 2. Mich. 4. 2.

Moreouer, Saint *Iohn* ſeeth heere *with the Lambe an hundred forty and foure thouſand*: that is, the particular members of the Church, putting a certaine number for an vncertaine, and ſpecially alluding to the ſealing of the twelue Tribes of *Iſrael*, as before hath beene ſhewed. For it might be demanded, where the Church was, when all the World wondred, and followed the firſt beaſt? And alſo when all, both ſmall and great, rich and poore, receiued the marke of the ſecond beaſt? Saint *Iohn* anſwereth, that euen then in the midſt of the heate of perſecutions Chap. 7. 4.

secutions God had his hid and inuinsible Church, whom Iesus Christ did protect and preserue euen in the very flames of persecutions, being alwaies present with them, and amongst them, as he said to his Disciples a little before his bodily departure from thē. *Loe, I am with you euen vnto the end of the world.* And here he is said to *stand vpon mount Syon with his hundred forty and foure thousand.* And it is added, that this number of Gods faithfull elect Children *had the fathers name written in their foreheads:* That is, they did professe, & practise the doctrine & religion of God their father only, vtterly renouncing and abhorring the worship & religion of the Beast. For the fathers name in this place is set opposite to the marke of the beast; to signifie, that as the worshippers of Antichrist receiued his marke: so the true worshippers of God receiued his brand, which is his spirit, and the fruits therof, wherby they were perfectly discerned from those which had the beasts marke. So then it cleerely appeareth from this place, that God preserued many thousands of his true worshippers, euen in the daies of the great Antichrist, when there seemed to be very few or none remaining vpon the earth, as it was in the dayes of

Elias.

Elias. In vaine therfore do the Papists aske vs where our Church was before *Luthers* time sith the holy Apostle heere stoppeth their mouth and telleth vs plainely, that Christ had his little flock in the Wildernesse, euen then, when it was in greatest streights, and as we say, driuen to the wals. And therefore visibility is no sound note of the Church, as the Papists do most ignorantly dispute. For it is a fond and absurd kind of reasoning, to say there is no Church at all, because it doth not visibly appeare: as if a man should reason that there is no Moone in the Heauens, because sometimes there is none seene, as in the change.

And I heard a voyce from Heauen, as the sound of many waters, and as the sound of a great Thunder: and I heard the voyce of Harpes harping with their Harpes. Verse. 2.

Here is set forth how his company of true worshippers do magnifie and praise God, for his great mercies towards them. First, *Iohn heareth a voyce from Heauen*, that is, an heauenly voyce, or the voice of the church praysing and glorifying God. For we haue heard before, that Heauen in this Booke is sometimes put for the Church vpon the earth, and the reasons thereof: Whersoeuer Chap. 8. 1.

the

therefore the Church is aſſembled to heare the Word and to pray, and giue thankes; there is a voyce from Heauen, or an heauenly voyce. Now this voice is compared to three things: firſt to the ſound of *many waters*. Secondly, to the ſound of a *great Thunder*. Thirdly, to the *voice of Harpes, harping with their harpes*. It is likened to many waters, becauſe it proceedeth from ſundry ſorts of people, of ſundry Nations, Countries, and Kingdomes, as the word *Waters* is taken afCha. 17.8. terwards in this Propheſie. It is compared Ch.17.15. to *Thunder*, becauſe the prayers and inuocations of the true Church are as loud in the eares of God as any thundercracke. It is compared to *Harpes harping with their Harpes*, both becauſe their ſpirituall worſhip and ſeruice is as ſweete vnto God as any muſicke vnto men: as alſo becauſe all Gods faithfull people do tune together among themſelues, and in their worſhip, as the ſtrings of a well tuned inſtruments of muſicke, or as many Muſitions playing together, which make a ſweete harmony, and moſt melodious Ditty.

Ver.3. *And they ſung as it were a new ſong before the Throne, and before the foure Beaſts, and the Elders, and no man could learne that ſong,*

ſong, but the hundred forty and foure thouſand, which were bought from the earth.

Now it ſheweth how this holy ſociety of the faithfull doe continue their prayſing and glorifying of God. They are not weary of well doing, but hold on conſtantly in the courſe of Gods worſhip, hauing new ſongs of thankeſgiuing in their mouthes, and ſeruing God dayly with renewed affections, as men inflamed with the zeale of Gods glory: and all this they doe performe before the throne, before the foure beaſts, and the Elders; that is, in the preſence of God, and his Angels, and his holy congregation. And no man could learne that ſong, but the hundred forty and foure thouſand, that is, none of the reprobates and vngodly worldlings could inwardly feele and vnderſtand this ſpirituall worſhip, but only the Elect, to whom it is giuen to vnderſtand the ſecrets of God, and the myſteries of his Sons Kingdome.

Theſe are they, which are not defiled with women, for they are Virgins: theſe follow the Lambe whereſoeuer hee goeth: theſe are bought from men, being the firſt fruits vnto God, and to the Lambe. Ver. 4.

And in their mouthes was found no guile: for they are without ſpot before the thron of God. Ver. 5.

This

This holy company are not defiled with women, that is, with groſſe and diuers ſinnes, or rather with Idolatrous pollutions. *For they are Virgins*, that is, chaſt worſhippers of God, which are not polluted with the defilements of Antichriſt. *Theſe follow the lamb Chriſt whereſoeuer he goeth.* They heare his voyce, they profeſſe his worſhip, and obey his doctrine; they abhor Anticſtriſt, they follow not the Beaſt, nor receiue his marke. *They are bought from men, and bought from the earth*, as it is ſaid before, that is, they are redeemed and bought with a price from the corrupt lumpe of mankind, and curſed race of *Adam*, that *they might bee the firſt fruits vnto God, and to the Lambe*, that is, wholly conſecrated to his worſhip, and to ſerue him in righteouſneſſe and true holines all the dayes of their life. *In their mouths was found no guile:* That is, they do declare their innocency aad vprightneſſe both in their wordes and workes, as thoſe which Chriſt hath choſen out of this World, and bought with a price thorough his bloud, in whom they are without ſpot or ſpecke before God.

Ver. 6. *Then I ſaw another Angell flye in the middeſt of Heauen, hauing an euerlaſting Goſpell, to preach vnto them that dwell on the earth,*

earth, and to euery Nation, and Kindred, and Tongue, and People.

Saying with a loud voyce, Feare God, and giue glory vnto him: for the houre of his iudgement is come, and worſhip him that made Heauen and Earth, and the Sea, and the Fountaines of waters. Ver. 7.

Hitherto the holy Ghoſt hath taught vs how the Church was preſerued vnder the tyrany of Antichriſt, and greateſt waues of perſecutions; and that euen then they did purely and faithfull worſhip the true God. Now hee proceedeth to foreſhew the ruine and downefall of Antichriſt, and plainely to propheſie the vtter decay of the Kingdome of Babell. This doctrine therefore we are to hearken vnto with great attention & cheerefulneſſe, becauſe it doth ſo much concerne our good, and the good of the whole church, alſo becauſe we liue in the dayes, wherein we ſee it is in part fulfilled.

Firſt, therefore wee are to vnderſtand, what is meant by this Angell heere mentioned, to wit, not any celeſtiall Angell, or inuiſible ſpirit, as it is ſundry times taken before: but by this Angell and the two Angels following, are meant all the faithfull Miniſters of the goſpel, which ſhould be raiſed vp

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in these last dayes, for the ouerthrow of Rome, and the deliuering of the Church from vnder the captiuity of Antichrist: which may plainely appeare by this that is said, this Angell preacheth the euerlasting Gospell vnto them that dwell on the earth, which cannot properly agree to the celestially spirits. We haue heard out of the tenth Chapter, that Iesus Christ did open the little Booke, which is the Bible, and did giue authority to his faithful Ministers to go preach and publish the doctrine thereof to many Nations, Countries, and Kingdomes: now vnto that agreeth this which is here spoken of, and is a further opening and declaring of that which is there set downe. For as there Iesus Christ commeth downe from Heauen, and openeth the little Booke, which had bin long shut vp vnder the darkenesse of Popery, and the smoke which came out of the bottomlesse pit: so here Christ Iesus raised vp his faithfull Ministers and Preachers, to publish and proclaime the doctrine of the Gospell, which had long laine hid vnder the outragious persecutions of the two monstrous and most hideous beasts. To this also agreeth that which is written in the eighteenth Chapter of this Booke, where Saint

Ch.10.11.

Iohn

Iohn ſeeth an Angell come downe from Heauen, hauing great power, ſo that the earth was lightened with his glory. By which Angell is meant all the Preachers of this age. And the Angell is ſayd to haue great power. For what is more powerfull then the miniſtry of the word. And moreouer it is ſayd, that the earth was lightned with his glory, that is, with the brightneſſe of the preaching of the goſpel, wherby the darknes of popery was diſperſed and driuen away, and *Babylon* falleth vpon it, as there you may reade, & as here we ſhall ſee the like effect by and by.

Moreouer it is here ſayd, that *this Angell flyeth in the middeſt of Heauen:* that is, very ſwiftly carrieth this euerlaſting Goſpell through all the Church. For when Gods appointed time was come, wherein hee would go about the ouerthrow of Popery, he cauſed his euerlaſting Goſpell to be ſet abroach, and to ſpread ouer many Kingdomes and Nations, as we ſee this day. Now becauſe theſe Kingdomes, where GOD would haue the knowledge of his Goſpell diuulged, were many and great, therefore here is expedition required: and this Angell doth carry it, not ſtanding, but flying. And all this wee ſee perfectly fulfilled

with our eyes, when GOD rayſed vp *Luther*, *Zuinglius*, *Melanćthon*, *Peter Viret*, *Caluin*, *Bucer*, *Bullinger*, *Peter Martyr*, and all their Worthy ſucceſſors vnto this day, which haue ſpread the euerlaſting Goſpell very far, and carried it very ſwiftly ouer *England*, *Scotland*, *Germany*, *Denmark*, *Polonia*, *Sweuia*, *Ruſſia*, and many parts of *France*, and *Flanders*. Another reaſon why this Angell is ſayd to flye in the middeſt of Heauen, is becauſe no power of man ſhall euer be able to ſtay the courſe of this euerlaſting Goſpell which this Angell carrieth abroad, no more then men are able to ſtoppe the courſe of the Sun in the Heauens, or a cloud in the skie. For this Angell flyeth in the midſt of Heauen, far aboue the reach of the beaſt, and all Kings and Potentates that ſtand for the kingdome of the beaſt. Therefore let them do all what they can, they ſhall neuer be able to ſtop the courſe of the Goſpell. For it is called the arme of God, and his very arme holdeth it forth to the world, and who is able to bend it in, or to turne it backward?

There be three reaſons, why the Goſpell is called euerlaſting.

Firſt, becauſe it is in his owne nature euer-

euerlasting, as it is written, *the word of the Lord, indureth for euer.* 1. Pet. 1. 25.

Secondly, because it putteth vs in possession of euerlasting things. As it is written, *Thy word, O Lord, endureth for euer in Heauen.* Psal. 119.

Thirdly, and principally, because as it was long before Antichrist was hatched, so it shall continue, when he and his kingdome is dead and rotten.

Saying with a loud voice, Feare God, and giue glory, vnto him, &c. Verse 7.

Heere is set downe, the doctrine, which this Angell preacheth with a loud voyce, that is, with great zeale. The summe whereof is this, *Feare God, and giue glory vnto him, and worship him that made Heauen and earth, &c.* The sence is, that the true and euerliuing God should onely be feared, and worshipped, and all glory should be giuen to him alone through Christ, and none to Antichrist, none to Cardinalls and Legats, none to Angells, none to Saints, none to Images, roodes, crosses, and crucifixes. Heere then is set downe an abridgment of the doctrine of this euerlasting Gospell, namely that men should only feare God and worship him, and giue

all glory to him alone, and not to any creatures. And the reaſon is yeelded, becauſe the houre of his iudgement is come, that is, the time of the manifeſtation of the Goſpel, or lawes of the moſt high God: for ſo the Word iudgement is often taken in the Scriptures. Here we are to obſerue one ſpeciall thing, to wit, that the Goſpell, which this Angell flyeth withall, containeth the briefe ſumme of all the doctrine which *Luther*, *Caluin*, *Peter Martyr* and the reſt haue taught out of Gods word, and agreeth in all points with it. For what other thing did they all preach, teach and write, but that men ſhould turne from idols to the liuing God? from fearing, glorifying, and worſhipping creatures, to feare, worſhip, and glorifie God alone which hath made all things? What other thing do all the Preachers of this age publiſh and proclaime in all their ſermons, but this; *Feare God and giue glory onely to him?* Is not this the Epitome and ſhort ſumme of the doctrine of all the Preachers of *England*, *Scotland*, *Germany*, *France*, *Denmarke*, and all the reſt? and therefore I conclude, that this Angell muſt needs be vnderſtood of the Preachers of this laſt age, which now theſe foureſcore yeares haue

haue ſounded the Trumpet of the Goſpel againſt al the inuentions of popery. And bleſſed be God, we ſee theſe things fall out in our daies, and are eie-witneſſes of the fulfilling of them.

And there followed another Angel, ſaying, it is fallen, it is fallen, Babylon that great City: for ſhe gaue to all nations to drinke the wine of the wrath of her fornicaiion. Verſe 8.

Heere is ſet downe the bleſſed effect of the Preaching of this euerlaſting Goſpell, which is the downefall of *Babilon*. For as when the cleere Sun ariſeth vpon the earth, the thicke miſts and clouds are diſperſed: euen ſo when the bright beames of the Goſpell do ſhine forth vnto the world, *Babylon*, that dark kingdom vaniſheth away incontinently. And as it is written in the 18. Chap. *So ſoone as the Earth was lightned with the glory of this euerlaſting Goſpel, Babylon immediately falleth.* Therefore now before I go any further, my purpoſe throgh the aſſiſtance of God, is to proue theſe fiue points out of this verſe, and that which followeth vnto the twenteth Chapter, to wit; Fiuemaine points.

Firſt, that *Babilon*, here ſignifieth *Rome*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that *Rome* ſhall fall finally, and

come to vtter deſolation in this life.

Fourthly, by whom, and when it ſhall be ouerthrowne.

Laſtly, the cauſes of the vtter ruine and ouerthrow thereof.

How *Rome* is to be taken.

But before I go about to proue that *Babylon* here is *Rome*, I would haue it carefully obſerued, what is meant by *Rome*, *viz.* not the topography of *Rome*, that is, ſo much ground only as is compaſſed within the walls of that City, but the regiment, gouernment, and prerogatiue that is claimed by vertue of that monarchy, whereof *Rome* is the head. By *Rome* is meant the power and authority of *Rome*: or to ſpeak plainly, by *Rome* is meant the Roman monarchy. Further, we are here to obſerue the reaſon why the holy Ghoſt calleth *Rome Babylon*; for *Rome* litterally & properly taken, is not *Babylon*, in as much as they were two diuers Cities one in *Italy*, the other in *Chaldæa*: But *Rome* is called *Babylon* myſtically, figuratiuely, & as the holy Ghoſt ſpeaketh ſpiritually, and by a kind of alluſion. For as the old Eaſterne *Babilon* did a long time oppreſſe the Church of the *Iewes*: ſo *Rome* this Weſterne *Babylon*, hath long oppreſſed the Church of the Chriſtians. As the Eaſterne *Babylon* did many yeares hold downe

Chap. 11. 8 A reaſon why *Rome* is called *Babylon*.

downe the people of God, in miſerable bondage and ſeruitude: ſo the Weſtern *Babylon* did a long time keep the Chriſtian Church in ſpirituall thraldom and miſery. In which reſpects *Rome* is ſpiritually compared to *Sodom* and *Ægypt*: To *Sodom* for filthines, and to *Ægypt* for idolatry, and keeping Gods Church in ſpiritual bondage and ſlauery. And thus we ſee the reaſon why *Rome* is called *Babylon*, which is not ſimply, and properly, but after a ſort, that is, by a phraſe of ſpeech, or trope which they call a *Metonymie*, or changing of names, when that is giuen to one thing, which is proper to another, for the likeneſſe of quality that it hath with it, or adioyned vnto it.

Now hauing ſhewed the reaſon why *Rome* is called *Babylon*, and what is meant by *Rome*, we are to proceed to the firſt point; which is, to proue that *Babylon* in this place ſignifieth *Rome*, which although it be granted of all ſound Diuines, and auouched in the writings of the beſt learned both new and old, ſo as it ſhall neede no great prooſe; yet I will adde three or foure reaſons out of this booke, to make it more plaine and apparant. Firſt, therefore, I do thus reaſon out of the 17th. chapter and laſt verſe, *Babylon is*

that great City which reigneth ouer the Kings of the earth: but there was no other City which did reigne ouer the Kings of the earth, when *Iohn* write this booke, but only *Rome*: Therefore *Rome* is *Babylon*. For as for *Ieruſalem*, it was at that time made an heape of ſtones. The firſt propoſition is auouched by the Angell of God, expounding vnto *Iohn* what is meant by the great whore whoſe damnation hee had ſhewed him before; and by the woman which ſat vpon a
Chap. 17. 1 ſcarlet coloured beaſt. *The woman which thou ſaweſt, ſaith the Angel to Saint Iohn, is the great City, which raigneth ouer the Kings of the earth*, That is to ſay, *Rome*, or the Romiſh ſynagogue, and maligant Church. For the Angell could not ſpeake more plainely, except he ſhould haue named *Rome*, then to ſay thus, *The woman the great whoore of Babylon is the great City, which raigneth ouer the Kings of the earth.* For if one ſhould ſay, the great City of *England*, euery man knoweth that thereby is meant *London*: if one ſhould ſay, the great City of *France*, euery one knoweth that thereby is meant *Paris*: ſo when the Angell ſaith, *the great city which raigueth ouer the Kings of the earth*: all that liued in thoſe times knew, that

that thereby was meant *Rome*. For *Rome* was the chiefe City of the Monarchy, and is put in this booke for the whole Monarchy, and the Religion thereof, as hath bene ſayd before. Babylon is Rome.

My ſecond reaſon is this. *Babylon is the mother of whooredomes, and abhominations of the earth. Babylon is that great whoore, with whom haue committed fornication the Kings of the earth, and the inhabitants of the earth made drunke with the wine of her fornication.* Chap. 17. 5

But *Rome*, and none but *Rome* is ſuch a one. Therefore *Rome* is *Babylon*.

My third argument is this. *Babylon* is that City which hath had ſeuen ſeuerall gouernments. But only *Rome* hath had ſeuen ſeuerall kind of gouernments: therefore *Rome* is *Babylon*.

The propoſition is proued from the words of the Angell, expounding vnto *Iohn* what is meant by the ſeuen heads of the ſcarlet coloured beaſt, whereupon the woman ſate. *The ſeuen heads (ſaith he) are ſeuen Kings,* that is, ſeuen orders, or ſtates of Kingly gouernment; for 7. kings in this place are not put for ſeuen ſeueral men, which were kings, as ſome do take it: but for ſeuen ſeuerall Chap. 17. 9

gouern-

gouernments, as it is taken in *Daniel. The*
Dan. 7.17. *foure great beaſts*, ſayth the Angell there, *are foure Kings*, that is, foure Kingdomes, gouernments, or Monarchies, as all men know. So here by ſeuen Kings is meant the ſeuen ſeuerall regiments of *Rome*: That is to ſay, by Kings, Conſuls, Decemviri, Dictators, Triumviri, Emperours, and Popes, whereof *the firſt fiue were then fallen* when *Iohn* wrote, *one was*, that is, the Empire, *and one was to come*, that is, the papacy.

My laſt argument is this. *Babylon* is that City which is ſcituate vpon ſeuen hills: but onely *Rome* of all Cities in the world is ſcituated vpon ſeuen hills, therefore *Rome* is *Babylon*.

The propoſition is auouched by the Angell, which ſayth in the ſeuenteenth chapter that the ſeuen heads of the ſcarlet coloured beaſt ſat, *are ſeuen mountaines wherin the woman ſitteth*, that is, ſcuen hills whereon the City of *Rome* is ſcituated, whoſe names are theſe: *Capitolinus*, *Palatinus*, *Auentinus*, *Exquilinus*, *Celius*, *Viminalis*, and *Quirinalis*, as al Poets, and Hiſtoriographers do teſtifie. One ſaith thus of *Rome*.

Virg. Geo. *Septem quæ vna ſibi muro circundedit arces.*

Another thus:

Sep-

Septem vrbs alta iugis totoquæ præſident orbe. Another called *Rome Eptalophos, the City with ſeuen heads*, that is, ſeuen hills. It is cleere then by theſe reaſons, that *Babylon* in this place ſignifieth *Rome*. As for the expoſition of the Papiſts, which affirme that *Babilon* here ſignifieth the vniuerſall ſociety of the wicked, it is fond and rediculous: For the holy Ghoſt ſaith, *Babylon is that City which raigneth ouer the Kings of the earth*. But to ſay that the vniuerſall ſociety of the wicked raigneth ouer the Kings of the earth, is abſurd and rediculous. Therefore to ſay that *Babylon* is the vniuerſall ſociety of the wicked, is abſurd and rediculous. The deſtinction of the *Ieſuits* here is alſo as friuilous as their expoſitions; for they ſay, if *Babylon* be *Rome*, then it muſt be vnderſtood of *Rome* vnder the heathen Emperors: but not vnder the Popes. But the Angell ſaith, *the woman, that is, the whoore of Babilon*, or Antichriſt *ſitteth vpon ſeauen mountaines: ergo* ſhe ſitteth at *Rome*, and *Rome* is the ſeat of Antichriſt, and conſequently *Rome* vnder the Popes, is *Babilon*. Moreouer, we may reaſon thus againſt the popiſh diſtinction; That which was *Babilon* vnder the Heathen Emperours, is the ſame which

Propert.

Ch. 18. 17.

which is heere propheſied to be the chiefe City and ſeate of Antichriſt. But *Rome* was then *Babylon, ergo Rome* is now *Babulon*; for *Rome* is that City which the Angell ſayth ſhould be the ſeate of Antichriſt: And this booke doth ſhew, that the great Antichriſt ſhould raigne in the ſame City, where the Heathen Emperors had raigned: and therefore it ſtandeth firme, that *Rome* vnder the Popes is *Babylon*.

This being then granted, that *Babylon* heere is *Rome*; it followeth that *Rome* ſhall fall: for the Holy Ghoſt ſaith, *Babilon is fallen*, ſpeaking in the preſent tenſe, as the manner of the Scripture is in Propheſying of things to come. For whatſoeuer God hath determined to come to paſſe, is, as it were already done, becauſe of the certainty of it: and for this cauſe alſo the word is doubled: *It is fallen, it is fallen.* We ſee then moſt cleerely, that almoſt 1500. yeeres before *Rome* began to fall, the certaine fall thereof was foretold. This place of it ſelfe, is cleare enough to proue my ſecond point, which is, that *Rome* ſhall fal. But my purpoſe is to reduce and gather all the fiue chapters following to certaine heads, to proue the maine points which I haue propounded: firſt then

Rome ſhal fall.

I reaſon thus, to proue the ſecond point, that *Rome* ſhall fall. That City and Kingdome which hath the ſeuen vialls of Gods wrath emptied and powred downe vpon it, cannot ſtand, but muſt needs fall. But *Rome* is that City, which hath the ſeuen vialls of Gods wrath powred downe vpon it: Therefore *Rome* cannot ſtand long, but muſt needes fall: The propoſition is manifeſt, and not to be denied. The aſſumption is proued throughout all the 16. chapters, and eſpecially in the 10. and 12. verſes, where *the vialls of Gods wrath are expreſſely ſayd to be powred downe vpon the throne of the beaſt*: and in the 2. verſe of that chapter it is auouched, that *the ſecond viall was powred downe vpon the men which had the marke of the beaſt, and vpon them which worſhipped his image*: How then can the throne of the beaſt hold out? or how can they which haue receiued the beaſts marke ſtand vp long? For there is a great Emphaſis or vehemency in the manner of ſpeech. For he doth not ſimply ſay, the wrath of God, but the fulnes of Gods wrath: he doth not ſay, ſhould be a little ſprinkled, but powred downe as it were by pailefuls vpon the kingdom of the beaſt. How then can the kingdome of the beaſt ſtand, Ch. 15. v. 7.

ſtand, which hath ſo many great ordinances, and ſo many double Canons diſcharged and ſhot off againſt it? Surely it muſt needs fall. My ſecond reaſon is this. *The beaſt that was, and is not, and yet is, ſhall go into perdition.* Ch.17.v.8. But *Rome* is the beaſt that was and is not, and yet is: therefore *Rome* ſhall go into perdition. The aſſumption is ſet downe cap.17. ver. 8. For the Roman Monarchy was great in the daies of *Iulius Cæſar*, *Auguſtus Claudius*, *Tiberius*; and therefore it is ſayd, that *it was*. But in the raigne of *Nero*, *Otho*, *Galba*, and *Vitellius*, it was greatly decayed, and therefore it is ſayd, *it is not*; meaning ſo great as it had bin: and yet in ſome ſort it was; and therefore it is ſayd, *and yet is. Now this beaſt ſhall go into perdition.* Therefore the Roman Monarchy ſhall be deſtroyed, and conſequently the Papacy. For the Roman Empire holdeth vp the Papacy, as it is written, *that the woman or whore of Babylon ſitteth vpon the Scarlet coloured beaſt, which had ſeuen heads and ten hornes*: that is, the Roman Monarchy, which beareth vp the whoore, and beareth vp the Papacy: but the holy Ghoſt ſayth, *this beaſt*, that is, the Roman Empire, *ſhall go into perdition.* Then it followeth that the papacy ſhal follow after:

for

for if the beaſt that ſhe ſitteth vpon, and which beareth her, fall vnder her, then ſhe muſt needs fall together with him. But we ſee, God be thanked, that the Roman Monarchy is in a manner quite fallen, therefore the papacy cannot ſtand long.

My third argument is this.

The beaſt that was and is not, being euen the eight, and one of the ſeuenth, ſhall go into deſtruction. But *Rome* is the beaſt that was and is not, being the eight, and one of the ſeuenth: Therefore *Rome* ſhall go into deſtruction: The aſſumption ſet downe ch. 17. ver. 11. For the Papacy or dominion of the Popes, is the ſeuenth head of the beaſt in reſpect of their ciuill power, and yet a beaſt by themſelues, that is, an eight in reſpect of their Eccleſiaſticall power. Now the Angell ſaith flatly, *they ſhal both together go into deſtruction*, that is, both the Empire and the Papacy. For as the dominion of the Popes goeth downe, ſo alſo their worſhip and religion, goeth downe with it: and for this cauſe it is expreſly ſet downe in the ninteenth chapter, that *the beaſt and the falſe Prophet*, that is the Roman Empire, and the Papacy, *were both deſtroyed together*. Sith then the Holy Ghoſt hath ſpoken it twice for ſailing, that Verſe 11. ch. 19. v. 20

Rome

Rome ſhall go into perdition, and ſhall go into deſtruction; I take it to be a very ſound conſequence, that *Rome* ſhall fall, and ſhall be deſtroyed. But how ſhall it fall may ſome man ſay? Or wherein ſhall it fall? I anſwere, that it ſhall fall in the credite and eſtimation of her doctrine: It ſhall fall in wealth and riches: It ſhall fall in power and authority. And in all theſe it ſhall fall by degrees, as it did riſe vp by degrees: It ſhall not fall at once, as it did not riſe vp at once.

How *Rome* ſhall fall.

Ch. 16. 12. This is ſet downe in the ſixteenth chapter where the fall of *Rome* is compared to the drying vp of the Riuer Euphates, which was dried vp by degrees: Thus it is: Euphrates was a great Riuer, which did run very neere vnto the old *Babylon* in *Chaldæa*, and it was the wall and fortification of the City; in ſo much that *Cyrus* and *Darius* the Kings of the *Medes*, and *Perſians*, laying ſiege againſt it, could not take it till by policy they digged great trenches, and deriued the waters another way, and ſo dryed them vp, that the Holy Ghoſt ſaith, *The way was prepared for them to paſſe ouer*. Now, as this Euphrates was the ſtrength and fortification of old *Babylon*: ſo the honour, wealth, riches, power, and

and authority of *Rome*, is the very fortification of it. But the punishing Angell is commanded to power downe the Viall of wrath vpon this Euphrates: that is, vpon all that vpholdeth *Rome*, or fortifieth *Rome*, and foorthwith it dryed vp; that is, all the credit, power, riches, and authority of *Rome* did diminish daily vpon it, doth diminish, and shall diminish by degrees vnto the end of the world. For the vtter destruction of *Rome* is not yet come, but it is greatly decayed from that it was fourescore yeeres agoe. And if it continue decaying 80. yeares moe, as assuredly it shall, then will it be brought to a low ebbe. Since *Luthers* time, we know how the Popes Euphrates hath dryed vp; but there is yet much water left, and it is yet too deepe for the Kings of the earth to passe ouer and take it. But it shall ebbe so low, that the Kings of *Europe* shall easily passe ouer, and take it, as we shal heare anon. But in the meane time we see that it falleth, and that it is in falling, and worke of God goeth forward euery day. For now in this age, God be thanked, many Kings and Princes, with great multitudes of their Subiects, haue their eyes opened to behold, that the Romish religion is abho- chap. 16. 17

minable; and that the Papacy is the very kingdome of the great Antichriſt. And whereas before they worſhipped the beaſt, now they hold vp their hands only to the God of Heauen, and glorifie him in his Son Ieſus Chriſt. Now we ſee that many lawes are made in ſundry kingdomes and prouinces to aboliſh that vſerped power of the Biſhop of *Rome*: Many acts, edicts, and iniunctions are ſet forth in ſundry Nations and Kingdomes of *Europe* to deſtroy, roote out, and deface all Monuments of Idolatry and ſuperſtition, which Antichriſt had erected in all kingdomes.

The kings of the earth in this age renounce the Pope.

Now the Popes which were honored as Gods in the earth, are counted, and adiudged as the moſt vile and abhominable creatures that liue vpon the earth. Doth not all this experimentally ſhewed that *Babylon* is fallen, and that *Babylon* doth fall by degrees? It is very palpable: wee neede no further proofe for this ſecond point. But here we are further to obſerue, that the Ieſuits perceiuing the great decay of *Rome*, and the continuall drying of their Euphrates, do beſtirre them to ſtop the leake, that it might not dry vp altogether. Euen as when men let out the waters of great fiſh-ponds, ſo as the water

The Ieſuits beſtir them and why.

water waxeth low, we ſee the fiſhes skip and plunge, and take on wonderfully: So the Ieſuits perceiuing the waters of their Romiſh Euphrates to empire and dry vp dayly, do mightily take on, digging and ſearching euery day to open the ſprings, and to find out ſome freſh fountaines to maintaine their great fiſh-pond, and to keepe the waters deepe enough, that there may be ſafe paſſage ouer, for the kings of the earth to come and take their great *Babylon*. All this doth appeare out of the 16. ch. of this Propheſie: where S^t. *Iohn* in viſion ſeeth *three vncleane ſpirits like Frogs, comming out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe Prophet.* By which frogs the holy Ghoſt meaneth the Ieſuits & Seminary Prieſts, which are compared to frogs for three reaſons. Firſt, that as frogs delight in filthy lakes and puddles; ſo the Ieſuits delight in the filthy puddles of idolatry and ſuperſtition. Secondly, as frogs make a great croaking in their mariſh grounds; ſo the Ieſuits make a great croaking in kings courts, in noblemens houſes, and gentlemens houſes, and almoſt euery where, where they can get any intertainment croaking and craking of the popes ſupre-

ch. 16. v. 13

The Ieſuits compared to frogs, and why.

macy, the Popes holineſſe, the Popes bleſſing, the Popes keyes, the Popes power, *Peters* chaire, *Peters* ſucceſſor, Chriſts Vicar, and many good morrowes, I know not what. Thirdly, as frogges are all of one nature and quality, delighting in croaking, and liuing in puddles: ſo the *Ieſuits* are all of one mind and diſpoſition in euill, croaking euery where to maintaine their Euphrates, and liuing dayly in whoredome, Sodomitry, and all kind of outragious beaſtlineſſe. But that I may more fully perſwade the conſcience of the Reader, that by theſe frogs are meant the *Ieſuits* and Seminary Prieſts: let vs ſeriouſly weigh that which goeth before, and that which followeth after in this text, and we ſhall diſcerne it to be very cleere and apparant. Firſt, it is ſayd, ver. 10. that when *the fift Angell powred out his viall of Gods wrath vpon the throne of the beaſt, by and by his kingdome waxed darke:* that is, the maieſty, power, pompe, credite, and eſtimation of Antichriſt began to be diminiſhed, obſcured, & to ſuffer a great Eclipſe: which thing was fulfilled ſhortly after *Luthers* preaching. And preſently it followeth, that *they gnawed their tongs for ſorrow:* that is, they were ful of fury and rage,

ch. 16. v. 10

rage, barking and grinning like mad dogs, or rather like hell hounds againſt all ſuch as ſet the Goſpell abroach, whereby their *Babylon* began to ſhake. For at the firſt, when the Goſpell began to peepe forth, they did deſpiſe it, as a thing which they could eaſily ſuppreſſe; but within a ſhorttime they found that neither by excommunications, wherewith in former times they had euen as it were with lightning and thunder cauſed Kings & nations to tremble; neither by force of warres and bloudy ſlaughters; neither by any skill in learning, nor by treacheries, they could any thing preuaile, but that the goſpel did ſtill more and more lay open their filthines and ſhame, then did they become, and ſo do they continue till this day, euen as mad men in ſorrow & rage, which the holy ghoſt expreſſeth, in ſaying, that *they gnawed their tongues for ſorrow, and blaſphemed God, &c.* ch. 16. v. 11
Whereby it is euident that the beaſt, and all that receiued his mark are ful of fiery hatred and malice, and cannot tell which way to be reuenged. For the more they ſtriue, the more they loſe. Faine would they haue Popery reſtored to his ancient credit and dignity: and they deuiſe what they can to bring it about; but it will not be. For their kingdome wax-

eth darker and darker, weaker and weaker: and that is a dagger vnto them, and a griefe of all griefes, which maketh them gnaw their tongues, and gnash their teeth for sor-
ch.16.v.11 row. But yet for all this, *they repented not of their workes*, saith S^t. *Iohn*, and therefore God is more incensed against them, and causeth *the sixt Angell to powre out another viall vpon the great riuer Euphrates, and the water thereof dried vp:* as wee haue heard.
Note this. Now then obserue carefully, and note it diligently, that the Frogs come forth vpon the darkning of the kingdome of the beast, and the drying vp of their Euphrates. For who knoweth not the Pope and his complices perceiuing the weakning and diminishing of their kingdome, haue sent out these Iesuits and Seminary Priests into all parts of *Europe*, to repaire the ruines of *Rome*, if it were possible. And this is one circumstantiall reason to proue these three frogs to be vnderstood of the Iesuits. But let vs proceede to open the whole description of the holy Ghost, that it may yet more plainly appeare.
ch.16.v.13 First, these Frogs are called *vncleane spirits*, because they are the very limbes of the deuill, full of all filthinesse and vncleannesse. Secondly, they are called *spirits*, because they come

come out of the mouth of the Dragon, the beaſt, and the falſe Prophet. Thirdly, they are called *three* in number, being in truth neerer vnto three thouſand, becauſe they proceed out of three ſeuerall mouthes, the Dragon, the beaſt, and the falſe Prophet: that is, the diuell, the Roman Empire, and the Papacy. Three horrible monſters, three terrible bug-beares, which with one conſent conſpire together againſt the Goſpell, to vphold their *Babylon*, and to ſtop the leake of their Euphrates. Now theſe three Frogs are ſaid to come out of the mouth of the Dragon, the beaſt, and the falſe Prophet, becauſe they come with the very mind and meſſage of the Pope, and the Roman Empire, and ſo conſequently with the very mind and ſpirit of the Dragon. For they are the very breach of the Pope, and the ſpirits of the Diuell, as like him, as if they had beene ſpit out of his mouth. They are ſent on the diuells errand, and the Popes embaſſage into all countries and kingdomes, and are taught their leſſon what they ſhall ſay, and inſtructed what they ſhall do, and what courſes they ſhall take of men, both Kings, Nobles, and the meaner ſort: and for this cauſe the Holy Ghoſt ſayth, they came out of the

very mouth, the very heart, and the very bowels of the Pope, and of the diuell. And although these Iesuits and Seminary priests are called of their fauorites, Catholike doctors, holy Fathers, &c. yet the holy Ghost saith flatly, they are the spirits of deuills, working false and fained miracles, and with great efficacy of error, deluding and deceiuing the simple and blind multitude. We see then, that the holy Ghost in all this description, doth plainely note out the Iesuits and Seminary Priests. For to whom can these things here spoken of agree, but onely to them? And do not we which liue in these daies, sensibly see and discerne the fulfilling of all these things? Surely we can not but see and feele them, vnlesse we be wilfully blind, and do of purpose blindfold and hoodwinke our selues. But the holy Ghost goeth yet further, and doth more fully, and as it were demonstratiuely point them out vnto vs, describing them by the office, which is, *to go vnto the Kings of the earth, and of the whole world to gather them to the battel of that great day of God Almighty*. Who is ignorant that the Iesuits & Seminary Priests are sent out to al kings & nobles of the whole world, that fauor them & their proceedings? Are they not croking

The holy Ghost calleth the Iesuits the spirits of diuells. cap. 16. 14.

Verse 14.

croking in corners, thicke and three fold in all parts of this land? Are they not practiſing of treacheries & treaſons againſt our moſt gracious King and the whole ſtate? are they not plotting the deſtruction & ſubuerſion of this Church and common wealth? Nay, as the holy Ghoſt ſaith, the chiefe end of their comming abroad is to ſolicite & gather the kings of the earth vnto battell againſt God, againſt Chriſt and againſt all true profeſſors of religion. The battell betwixt them is here called, *The battell of the great day of God Almighty*, that is, that battell, wherein the Almighty God will haue the day, and go away with the victory. For it followeth, that the Ieſuits and Seminary Prieſts did preuaile with the ſeduced Kings of the earth ſo far; as to gather them together to a place, which in Hebrew is called *Armageddon*, that is to ſay, a place where they ſhall be deſtroyed, and that with ſuch horrible ſlaughter, that the place ſhall take a name thereof. For it was an vſuall thing among the Hebrewes, to call the place where any famous thing fell out, by a name which did report the ſame to al poſterity, as *Kibroth Hataanah*, the graues of Concupiſcence; *Hamon Gog*, the multitude of *Gog*; and diuers ſuch like. And ſo here

The Ieſuits by their crafty perſwaſions ſhall bring the popiſh Kings and their armies to a place where they ſhall be deſtroyed. Numb. 11. Ezec. 39.

here *Armageddon*, the deſtruction of an army, becauſe the Kings of the earth, and their armies which ſhall fight againſt the Church at the inſtigation of the Ieſuits, ſhall come to a place, where they ſhall haue a notable ouerthrow. This word *Armageddon* may fitly be deriued of two Hebrew words, that is to ſay, *Cherem*, which ſignifieth deſtruction, and *Gedudh*, which ſignifieth any army; that is, the deſtruction of an army; or as ſome ſay, and that very iudicially, it may come of *Gnarmah Gidnon*, which ſignifieth the ſubtility of deſtruction; becauſe the blind Kings and Nobles of the earth ſhall by the ſubtilty and crafty perſwaſions of the Ieſuits and Seminary Prieſts, be entiſed to fight againſt the Proteſtants, in a place where they ſhall haue a famous foile. Some deriue *Armageddon* of *Har*, which in Hebrew ſignifieth a Mountaine, and *Megiddo*, which is the place where the godly King *Ioſias* was ſlaine: and ſo this place ſhould be called *Armegeddon*, the mountaine of *Megiddo*, for the ſlaughter of Kings that ſhall bee there. To the which the Prophet *Zacharie* alludeth, ſaying: *In that day there ſhall be a great mourning in Ieruſalem, as the mourning of Hadadrimmon,* Zac. 12. 11.

in

n the valley of Megiddo. Well, we do ſee that all theſe ſignifications and deriuations of *Armageddon* come to one thing in effect; which is, that the great armies which aſſemble themſelues in battaile againſt the Lord, ſhall be deſtroyed: and therefore it is not much materiall to diſpute, which is the more likely ſignification of the word. But this let vs obſerue for our comfort, that when ſoeuer we ſhall ſee the Kings and Captains, Nobles and Potentates of the earth, being ſolicited by the Ieſuits, Prieſts, and the falſe prophet, to leuy great armies, and make great powers to fight againſt the Goſpell, and the true profeſſours thereof, for the maintenance of great *Babylon*, they ſhall not preuaile, but be vtterly ouerthrowne and deſtroyed. As in part we ſee fulfilled in the yeare of Lord 1588. when the great and inuincible Armado of the Spaniards, as they thought, which was long in preparing againſt vs, and at laſt, by the inſtigation of the Ieſuits, brought vpon vs, came to *Armageddon*, as wee know, GOD be praiſed. And in all time to come, in the like caſe, let them looke for the like ſucceſſe. Well, now to grow to ſome concluſion of this poynt; wee do plainely ſee that *Rome* falleth,

falleth, their kingdome waxeth darke, their Euphrates drieth vp, they eſpy it. The Dragon, the beaſt, and the falſe Prophet ſend out their frogs into all countries and kingdomes, hoping to preuent it by the helpe of the kings of the earth, and eſpecially the king of *Spaine*: but alaſſe all in vaine! for they muſt come to *Armegeddon*, when they haue done all that they can. For God fighteth from Heauen againſt them, God bringeth them downe, and no power of man is able to vphold them.

But now let vs proceede to prooue the third maine point; which is, that *Rome* ſhall fall finally, and come to vtter deſolation. For all ſound Diuines are perſwaded of the fall of *Babylon*, and do grant that it falleth, and is in falling: but all are not ſo thorowly perſwaded of the finall fall thereof in this life. Therefore now I will proue by manifeſt Scripture, that *Rome* ſhall fall for a doo. First, if the things be deeply conſidered and narrowly looked into, which Saint *Iohn* ſayth ſhall fall out vpon the powring forth of the ſeuenth Viall of Gods wrath, by the ſeuenth Angell, they do fully portend a deadly downefall, and vtter ouerthrow of *Rome*. For the ſeuenth Viall is not pow-

Rome ſhal fall finally.

powred vpon the earth, or ſea, or fountaines of waters, or on the Sunne, as the firſt foure vialls were, which ſignified ſome particular iudgements; but it was powred forth into the very ayre, which ſignifieth the vniuerſality of it, and containeth the moſt generall and moſt grieuous iudgement, and vengeance of Almighty GOD, vpon the whole body of the kingdome of Antichriſt, a little before the laſt day. Cha. 16.17

The text ſayth, that vpon the powring forth of this viall *there was a loud voice heard out of the temple of Heauen from the Throne:* that is, from the very preſence of God, ſaying: *It is done.* It is diſpatched. The vtter ouerthrow of *Rome* is fully concluded of, and all things finiſhed which belong to the powring forth of the ſeuen vials, which containe the ſeuen laſt plagues, wherin the whole wrath of God is fulfilled, as appeareth ch. 15. as before it is ſaid, *Babylon is fallen,* becauſe it ſhould certainely fall: So here God himſelfe ſaith, *It is doae,* becauſe it ſhall certainly be done. For whatſoeuer God hath determined to be done, is as it were already done, becauſe it ſhall moſt certainly be effected. Sith then the Lord hath pronounced this of *Rome,* there remaineth nothing but a Verſe 17. Ch. 15. v. 1.

daily

daily accompliſhment of it: and let all the Papiſts know for a certainety, that they muſt goe to their geare, they muſt come to their paiment, there is no way of euaſion.

For hath the Lord ſpoken it, and ſhall it not come to paſſe? Now vpon this that God ſaith, *It is done*, followeth preſently, that there *were voices, and thunderings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, euen ſo mighty an earthquake.* What is meant by thunderings, lightenings, and earthquakes in this Booke, I haue before ſhewed: to wit, commotions, ſeditious, tumults, vprores, and alterations of States, Kingdomes, and common-wealths: and then the meaning of this place is, that there ſhall be horrible ſhakings, concuſſions, tumults, and great alteration of ſtate in al the kingdomes which are ſubiect to Antichriſt, none of them ſhall eſcape. For this ſeuenth viall of Gods wrath vpon the kingdom of the beaſt, is compared to a moſt horrible and bluſtering tempeſt, raiſed vp in the whole aire, that is, in all places of Antichriſts dominions. And it is ſpecially to be noted, as a thing of great moment, that the holy Ghoſt ſaith, *there was neuer ſuch an earth-quak as this, ſince the world be-*

Ch. 15. 18.

Chap. 6. 12.

begunne, and since men were vpon the earth. For assuredly, so soone as the seuenth Angell powred forth his Viall, the kingdome of popery shall go downe amaine, which shall not be long before the end of the world, as all circumstances here do shew. After all this, Saint *Iohn* telleth vs the effect of this thundering, lightning, and extraordinary earthquake; which is, *that the great city was diuided into three parts*; that is, there shall be a most horrible rent and diuision in the city of *Rome*, and throughout all the Popes dominions. Ch. 16. 19.

What this rent and diuision is, and how it shall be, I cannot determine, being a thing to come, as all the rest comprehended vnder the powring forth of the seuenth Viall. But this I am sure of, that *Rome* shall go downe; and there shall be such tumults, vproares, rents, diuisions, dissipations, and concussions in *Rome*, and throughout all the Romish iurisdiction, as neuer was heard of, nor reade of, since the world began. For Saint *Iohn* addeth, that *Babylon came in remembrance before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath*: That is, God doth now at length call to mind all the wrongs done to his people, and Verse 19.

all

all the righteous bloud ſhed, for the ſpace of ſeuen or eight hundred yeeres, by the whore of *Babylon*, that he may be fully reuenged, and execute the fierceneſſe of his wrath both vpon her, and her whole kingdome: yea, and that in ſuch terrible and wrathfull manner, that there ſhall be no place of refuge, no place to fly into for ſuccour. For Saint *Iohn* ſaith, *Euery Ile fled away, and the mountaines were not found*: Meaning that the Papiſts in that day ſhall haue neither mountaine nor Iland to flye vnto.

Verſe 20.

And laſt of all, the holy Ghoſt ſaith, that *there fell a great haile like talents out of heauen vpon the idolaters: inſomuch, that they blaſphemed God, becauſe of the plague of the haile. For the plague thereof was exceeding great.* A talent was about the weight of threeſcore pound, as ſome write. Then it followeth, that this haile of Gods wrath vpon the papiſts, ſhalbe moſt terrible and feareful, and beate them all downe to the ground, as it were an haile of milſtones, or plough-irons. Now when this Haile of talents commeth, as aſſuredly come it ſhall, then ſhall the kingdom of Popery be beaten to duſt & powder: and therefore no maruell though the idolaters, ſeeing all this, be in a moſt horrible

Ch. 16. 21.

rible rage, and blaſpheme God, as Saint *Iohn* ſaith, becauſe of this exceeding and moſt extraordinary plague, which ſhall then come vpon them. But now to conclude and wind vp altogether: For as much as this laſt viall is powred into the ayre (GOD ſaith, *it is done*) an extraordinary earthquake followeth; the great City of *Rome* is rent; *Babylon* called into queſtion; and fearefull haileſtones of wrath powred downe vpon the Idolaters; I do conclude, that *Rome* ſhall fall finally, and come to vtter deſtruction in this life. Verſe 21.

Now let vs proceede to further proofe. In the eighteenth chapter of this booke, the whoore of *Babylon* ſaith in heart: *I ſit, being a Queene, and am no widdow, and ſhall ſee no ſorrow. Therefore ſhall her plagues come at one day, death, and ſorrow, and famine: and ſhe ſhall be burnt with fire. For that God which condemneth her, is a ſtrong Lord.* ch. 18. 8. 9. Iſay 47.

Firſt, here *Rome* is deſcribed, as ſhe was in the height and top of her pride, and ſecurity, when ſhe held the dominion of the kings of the earth, and boaſted that ſhe was the head of the Catholique Church, carrying her ſelfe very inſolently abeue all Kings and Emperours, treading vpon their necks, and making

them attend at her gates barefoote in the middeſt of Winter, as the ſtories report. Yea and that ſhe was no widdow; that is, no ſolitary or deſolate perſon, but one that had many louers, which were ſtrong to defend her, ſo as ſhe ſhould feele no want, nor ſee any ſorrow. But the time will come, and draweth on apace, wherein ſhee ſhall be throughly puniſhed for her haughtines, and intollerable pride and ſecurity. For the holy Ghoſt ſaith, *her plagues ſhall come one day*, that is, ſuddainly, ſhort, and ſpeedily, *euen death, ſorrow, and famine, and ſhee ſhall be burnt with fire. For that God which condemneth her is a ſtrong Lord.* If this be not plaine enough to prooue an vtter ouerthrow of *Rome*, I know not what can be plaine enough. For if death, famine and fire, will not pull her downe, I know not what ſhall pull her downe. But S. *Iohn* ſaith flatly, that God himſelfe who is a ſtrong Lord will oppoſe himſelfe againſt *Rome*, and condemne her, who can vphold her? Can the King of *Spaine*? can the Cardinalls? can the Emperour? can all the Dukes of *Italy*, and all the Potentates of the earth, that take part with her? No, no, they are all too weake. *For if God take againſt a man,*

who

who can reclaime him, ſaith the holy Ghoſt? Iob. 23. *For he doth what ſoeuer he will.* And againe, *God is wiſe in heart, and mighty in ſtrength, who euer hardened his heart againſt him and proſpered? If God call not backe his anger, the moſt proud hearts are bowed vnder him.* And God ſayth in *Ezec.* 22. *Can thy hands be ſtrong, or can thy heart endure in the day that I ſhall haue to do with thee?* Then it followeth, that though *Babylon* ſit as a Queene, and all her louers take part with her, yet becauſe the ſtrong Lord is againſt her, therefore ſhe ſhall come to vtter deſtruction.

Some of good iudgement in the truth, haue gathered from this place, that the very City of *Rome* ſhall be burnt with fire, which aſſuredly may well be. But this I am ſure of, that the phraſe of *burning with fire,* doth Amos 1.4. in the Prophets alwayes ſignifie an vtter deſtruction and deſolation of a City, or a kingdome, and therefore it followeth that *Rome* ſhall be vttetly deſtroyed.

But behold yet ſtronger, and plainer proofe. For S. *Iohn* ſaith, *a mighty Angell* Chap. 18. 2. *tooke vp a ſtone like a great milſtone, and caſt it into the ſea, ſaying, with ſuch violence ſhall that great City Babylon be caſt downe, & ſhal be found no more.* All men know, that old

lon in *Chaldæa* was deſtroyed by the *Medes* and *Perſians*, long before Saint *Iohn* writte this booke: and therefore that is not here meant, but the new *Babylon* which is *Rome* as afore haue beene prooued. The phraſes of ſpeech, and the ſignes which the Prophets vſed to declare the deſtruction and deſolation of old *Babilon*, are here alluded vnto the deſtruction of *Rome*. For we read in the Prophecy of *Ieremy*, that the Prophet hauing written in a booke all the euill that ſhould come vpon *Babell*, for holding Gods people ſo long in moſt miſerable captiuity, ſaid to *Seraiah*, *When thou commeſt vnto* Babell, *thou ſhalt reade all theſe words, and when thou haſt made an end of reading this booke, thou ſhalt binde a ſtone to it, and caſt it into the middeſt of Euphrates, and ſhalt ſay: Thus ſhall* Babell *be drowned, and ſhall not riſe vp from the euill that I will bring vpon her, although they weary themſelues.* Now let vs conſider how this agreeth with the ſame which is here ſet downe, and we ſhall finde, that all things are heere ſet downe, with greater force, to expreſſe, as it were, a deeper vengeance, and a more heauie (and vnrecouerable deſtruction.) Firſt, there is a man, heere is a mighty Angell;

Ier. 51. 61. 62.

there

there the man taketh vp a ſtone, heere the Angel taketh vp a great ſtone, like a milſtone: there the ſtone is caſt into the riuer, here into the deepe ſea. All theſe circumſtances being applied to *Rome* do greatly aggrauate the matter, and very plainely ſhew, that it ſhall fall, without all hope of recouery. For the Lord declareth by this forcible ſigne, of caſting a milſtone into the Sea, that the City and kingdome of Antichriſt ſhall be caſt deepe downe into perdition, and ſhall lie ouerwhelmed, and drowned in the ſame for euer.

Rome ſhal fal without all hope of recouery.

For if old *Babylon* was vtterly deſtroyed, and came to a finall deſolation in this life; much more ſhall *Rome* as the holy Ghoſt diſputeth. But old *Babylon* came to vtter ruine and deſolation in this life, as both *Iſay* and *Ieremy* do witneſſe: Therefore new *Babylon*, that is, *Rome*, ſhall come to vtter deſtruction: and as the holy Ghoſt here ſayth, *ſhall be found no more*, or ſhall fall, without all hope of recouery.

Stories do report that *Rome* hath beene ſundry times deſtroyed by the Gothes and Vandales, and others, yea once fired and quite burnt vp, but afterward built and rayſed vp againe by the Emperours: But

here the holy Ghoſt ſaith expreſſely, that it ſhall haue a finall fall, and an recouerable deſtruction. For can a milſtone caſt into the bottome of the ſea, euer be got vp againe? No, no, it is impoſſible. Therefore, let the Ieſuits, and Seminary Prieſts, do what they can, they ſhall neuer ſet vp *Rome* againe, they ſhall neuer reſtore her to her former ſtate and dignity? they ſhall neuer repaire her credit againe. Let the Pope, and Cardinalls, and the King of *Spaine*, and all the world, and all the diuells in hell, ioyne together, they ſhall neuer get vp this milſtone out of the bottom of the Sea. For the Angell hath caſt it in with ſuch a violence, that no power of man ſhall euer fetch it out againe.

True it is indeede, that the Ieſuits beſtirre them, and the Seminary Prieſts and Papiſts, do worke apace in all lands, and aduenture themſelues in moſt deſperate manner, to recouer againe the credit of popery, and to ſet vp againe the dignity and the power of the Pope, and the glory of their Church and City, and their bold enterpriſes, do make many euen to doubt that they will againe one day preuaile. But aſſuredly we are to make full reckoning, that although here

here and there they may ſupport for a time ſome ruinous parts of their rotten frame, yet do what they can, it ſhall in the end downe vpon their heads, and come to vtter deſolation.

Indeede, *Rome* ſtandeth yet, and Popery is not quite fallen downe. But they are diſcloſed, their credit is cracked, their power decayeth; and ſo this thing is begunne, and the time draweth on when it ſhall be fully accompliſhed. He that had beheld the power, the pompe, the riches, and eſtimation of the Church of *Rome* about ſome foureſcore yeares paſt, and looketh vpon it now, ſhal ſee a wonderfull alteration. It ſeemed then to be without all danger of ſhaking: for the Emperour and the Kings of the earth ſtood forth with all their force and might, power and policy, to vphold it: but God be thanked, we ſee how it already come downe, and ſhall come downe euery day more and more, whoſoeuer ſayth nay to it.

But behold yet more and more plaine proofe for the vtter deſolation of *Rome*. For S^t. *Iohn* deſcribeth the eternall deſolation thereof, by deniall of thoſe things which are in cities inhabited; Firſt he ſaith, *there ſhal*

ch.18. v.22 *be more any voice of harpers, Muſicions, Pipers, and Trumpeters, heard in* Rome, that is, all muſicke ſhall ſurceaſe, which argueth an vtter deſolation. For what inhabited cities are without muſicke?

Secondly, he ſayth, *there ſhall be no craftes man of what trade ſoeuer found in* Rome, which argueth an vtter deſolation. For what flouriſhing City is without artificers?

Thirdly, he ſayth, *no light of a candle ſhall any more ſhine in* Rome, which argueth an vtter deſolation. For what inhabited City is without candles?

Fourthly, he ſayth, *no ſound of a milſtone ſhall be heard in* Rome, which doth argue an vtter deſolation. For what City is without milles to grinde their corne?

Laſtly, he ſayth, *the voyce of the Bridegroome and of the bride ſhall be heard no more in* Rome, which argueth an vtter deſolation: for what City is without bride and bridegroome? and without marriage for procreation ſake? Then I conclude from all this, that *Rome* ſhall fall finally, and come to vtter deſtruction.

But behold yet more plaine and pregnant proofe, drawne from the pittifull mournings and moſt wofull lamentations of the

Kings

Kings of the earth, the Merchants, and the Marriners, who all do ioyntly lament and mourne, for the deſtruction and deſolation of *Rome*, crying, *Alas, alas, that great City* cha. 18.10. *Babylon, that mighty City: for in one houre is thy iudgement come: In one houre ſo great riches are come to deſolation, in one houre ſhe is made deſolate.* What can be more plainly and fully ſpoken, to proue an vtter deſolation of *Rome*? What can be more required then to haue it ſet downe in expreſſe termes, as here we ſee? For now the holy Ghoſt vſeth no figure, on hardneſſe, no circumlocution, no obſcurity: but telleth vs plainely, and thrice for fayling, that *Babylon*, that is, *Reme*, is made deſolate, is to come to deſolation.

Moreouer it is ſayd that *the Kings, Merchants, and Marriners, ſhall ſtand a farre off* Ver. 10.15. 18. *for feare of her torment, and they ſhall weepe and waile, when they ſhall ſee the ſmoake of that her burning*, ſignifying that the torment, and plague of *Rome* ſhall be ſo great, that kings for all their might ſhall not dare to come nigh to reſcue her: no nor the King of *Spaine* with all his great might & power, he ſhall be faine to ſtand a farre off, or rather vtterly to forſake her, weeping, and wayling

as

as well as others, for her moſt fearefull and vnrecouerable deſtruction.

But we are to obſerue in all this, that the holy Ghoſt vſeth a figure or kind of ſpeech, which they call a *Proſopopœai* or faygning of a perſon, whereby the popiſh Kings being dead and rotten are brought in, lamenting, and bewayling the fall of *Babylon*, as if they were aliue againe: or elſe it may be vnderſtood of the Cardinalls, and Legates, which are euen as Kings vpon the earth. But it cannot be vnderſtood of Chriſtian Kings, for they ſhall be the inſtruments of God to pull downe great *Babylon*, as wee ſhall heare anon.

Furthermore, let vs conſider the cauſes of this great lamentation, for the deadly downfall of *Babylon*, by the popiſh Kings, Merchants, and Marriners. *Firſt, the Kings they* mourne and lament, ſaith Saint *Iohn*, becauſe they *had committed fornication with the great whoore of Babylon, and liued in pleaſure with her.* That is, they had liued long with her in abhominable idolatry, and pleaſed her that way, and therefore ſhe gaue them diſpenſations to liue in wantonneſſe and all carnall pleaſures, and euen to do what they liſt, ſpending their dayes in ſenſuality

Verſe 9.

and

and all kinde of fleshly delights.

Secondly, the Merchants do weepe and waile, because no man buyeth their ware any more. These Merchants are not named, but they may easily be knowne by their wares, which the Holy Ghost describeth, to wit, that they bee the Popish Merchants, the shauen Merchants, who are here brought in mourning and lamenting for the losse of their gaine. The Monkes, Friers, and Priests cannot haue that vtterance of their wares, that in times past they haue had; their wares are now out of request: their Markers waxe dead, and they haue cold takings. When these fellowes passe by the great Monasteries and Abbeyes, and see them made ruinous heapes, and withall remember the fat reuenewes, the good Cheere, the pleasure and delight which sometimes they haue had in those places, it cuts their hearts, and maketh them shake their heads at it, saying, *Alas, alas, that great City that was clothed in fine linnen and purple, and scarlet, and gilded with gold, and precious stones, and pearles, for in one houre so great riches are come to desolation.* Marke then that the ruine of their great city, with all the pompe, pleasure, and riches thereof, is that which doth yet

Verse 12. 13. 14.

Verse 16.

yet ſticke in their ſtomackes.

Thirdly, the Marriners do greatly mourne and lament, for the loſſe of their profite and commodity. For while *Rome* had dominion ouer the kingdomes, and the Pope ruled ouer all, euen as a God vpon the earth, there was nothing but trudging ouer the ſeas to *Rome* out of all Lands, and againe from thence, there was carrying and recarrying? Inſomuch that multitudes of Marriners, and Shipmaſters were continually ſet on worke, and gained greatly thereby. No maruell then though theſe Marriners are brought in among other feinds of *Rome* bewailing her deſtruction, euen with duſt vpon their heads weeping, and crying, and ſaying, *Alas, alas, that great City, wherein were made rich all that had ſhips on the ſea by her coſtlineſſe. For in one houre ſhe is made deſolate.* Thus we ſee how the Kings, and Merchants, and Marriners ſhall bewaile the vtter ruine and great deſolation of *Rome*, for the loſſe of their pleaſure, their gaine, and their profit.

Moreouer we are to obſerue, that that which is ſpoken by the old Prophets *Iſay* and *Ieremiah*, touching the vtter deſolation of old *Babell*, is applyed by Saint *Iohn* to new *Babell*, which is *Rome*. Touching

ching the old eaſterne *Babylon*, the Prophet ſayth thus: Babell *the glory of kingdomes, the beauty and pride of the Chadeans ſhall be as the deſtruction of God in Sodome and Gomorah. It ſhall not be inhabited for euer, neither ſhall the Arabian pitch his tent there, neither ſhall the ſhepheards make their folds there. But Zyim ſhall lodge there, and their houſes ſhall be full of Ohim: Oſtriches ſhall dwell there, and the Satyres ſhall dance there,* that is, Fairies, Hobgoblins, Nigh-ſpirits, and ſuch like, whereby is ſignified the vtter deſolation of old *Babylon*. Now S. *Iohn* applyeth all this to *Rome* ſaying, *Babylon that great City is become the habitation of diuels, and the hold of all foule ſpirits, and a cage of euery vncleane and hatefull bird.* Noting hereby both the filthineſſe of *Rome*, and alſo her vtter deſolation. Iſay 19.13. Ch.18.v.1.

But now let vs proceed to our laſt and greateſt argument, to proue the final fall, and vtter deſtruction of *Rome*, and all Romiſh power and authority. In the 19. chapter of this Propheſie our Lord Ieſus is deſcribed, *ſitting vpon his white horſe*, which is the miniſtry of the Goſpell, as hath before bin proued; and is moſt glorioufly brought in by S. *Iohn*, as grand Captaine, and General of

of the field, fighting with all his army againſt Antichriſt and his ſouldiers. Saint *Iohn* giueth him goodly names and titles, calling him the word of God, the King of Kings, and the Lords of Lords: and ſayth, that hee hath a name written that no man knew but himſelfe; which is his infinite glory and maieſty.

Cap. 19. v. 12. 13. 14. &c.

And moreouer, that his eyes were as a flame of fire, and on his head many Crownes, and a ſharpe Sword in his mouth, and cloathed with his warlike garment dipt in blood, and all his heauenly Souldiers followed him vpon White Horſes: meaning thereby all Chriſtian Kings, Dukes, Lords, Nobles, Captaines, Preachers, and Profeſſours of true Religion.

This grand Captaine with all theſe worthy Souldiers, ſaith Saint *Iohn*, ſhall muſter together, and prepare themſelues to fight againſt the beaſt, and the falſe Prophet, and all their forces, and at laſt hee ſeeth them ioyne battaile. *I ſaw* (ſayth Saint *Iohn*) *the Beaſt and the Kings of the earth, and their armies gathered together to make battell againſt him that ſate vpon the white horſe, and againſt his army.* Now all this is to be vnderſtood of the battels betwixt the

Verſe 19.

Papiſts

Papiſts and the Proteſtants in theſe laſt dayes. But, may ſome man ſay, who ſhall haue the victory? What is the ſucceſſe? What was the iſſue? Let vs heare of that. The holy Ghoſt anſwereth, that *the Beaſt and the falſe Prophet were taken, foyled, and ouercome:* vſing a warlike phraſe, becauſe in the warres they vſe to take their greateſt Captaines and Commanders aliue, & to put them to their ranſomes. The like vnto this we haue in the ſeuenth Chapter, where Saint *Iohn* telleth vs, that when the Popiſh Kings and Potentates ſhall make Warre againſt Chriſt and his Goſpell, they ſhall haue the like ſucceſſe vnto this. For ſayth he, *Theſe haue one minde, and ſhall giue their power and authority vnto the beaſt, they ſhall fight with the Lambe, and the Lambe ſhall ouercome them: For hee is Lord of Lords, and King of Kings.*

the Proteſtants ſhall haue the day.

Chap. 17. ver. 13. 14.

But, may ſome man ſay, when the Leaders and commanders of the Popiſh armies ſhall be taken captiue and ſet at their ranſomes, what ſhall become of the inferiour Captaines and Souldiers? The holy Ghoſt anſwereth, that *the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe:* That is, they were put to the Sword, and all the foules

foules were filled full with their fleſh. And for this cauſe Saint *Iohn* ſaith, that he ſaw an Angell ſtand in the Sunne, who cryed with a loud voice, ſaying to all the foules that did flye by the middeſt of Heauen, come and gather your ſelues together vnto the Supper of the great God.

Ch. 19.21.

Now to make this plaine. We know, that they which proclaime any matter, ſeeke ſome Market croſſe, or high place to ſtand in, where they may be heard: So this Angell, which proclaimeth the victory againſt Antichriſt, before any ſtroake be ſtriken, becauſe of the certainty of it, ſtandeth in the Sunne, as it were in the Theater and middeſt of the world, as in a place moſt fit for the purpoſe, that he may be heard throughout all the earth. Now this proclamation is directed to all the foules of the ayre, to bid them to a ſupper, which is heere called the ſupper of the great God. But it may be demanded, what cheare ſhall they haue? The holy Ghoſt anſwereth, that they ſhall eate the fleſh of Kings, and the fleſh of great Captaines, and the fleſh of mighty men, and the fleſh of horſes, and of horſemen, and the fleſh of all freemen, and bondmen, and of ſmall and great.

Verſe 18.

This

This we know, that when men are ſlaine in great numbers in the warres, their bodies lie ſcattered, as meate for the foules of the ayre. And therefore here all foules are inuited and bidden to a great ſupper, made them by the great God, whoſe hand is in all this; their cheare, and their dainties are reckoned vp to be the fleſh of Kings and Captaines, &c. Now out of all this may be ſtrongly concluded, that hereafter in all time to come, when the Armies of the Pope, which is the beaſt, the armies of the King of *Spaine*, who hath giuen his power and authority vnto the beaſt, and is his great vpholder; when the armies of the Cardinall his great confederate; when the armies of the Leaguers, his great adherents; yea when all theſe, and all other Popiſh armies ſhall ioyne and band themſelues together againſt the Chriſtian Kings and defenders of the goſpel: they ſhal haue a notable ouerthrow, inſomuch that their dead carkaſſes ſhall euen couer the earth, and the foules of the ayre ſhall come to their great ſupper, which the Lord of hoſts will make ready for them. For aſſuredly, and out of doubt, they that liue ſhall ſee the fulfilling of all this, and ſhall ſee the Popiſh armies go downe by heapes in all

The popiſh armies ſhall go downe by heapes. ch.16.v. 6. ch.13.v.10.

Countries and Kingdomes, and be made meate for the foules of the ayre. For the holy Ghoſt ſaith, *They ſhal come to Armaggeddon*, that is, the place where their armies ſhall be deſtroyed. And againe, *If any lead into captiuity, he ſhall go into captiuity. If any kill with a ſword, he muſt be killed with a ſword:* For as the popiſh forces haue in former time taken Captiue the people of God, and cruelly murdered them: ſo now the time draweth on a pace wherein they themſelues ſhall be taken put to the ſword.

And therefore now at laſt I conclude, that *Rome* ſhall fall finally, and come to vtter deſtruction in this life. For as *Rome* did riſe vp by degrees in this life, ſo *Rome* ſhal fal by degrees in this life: As *Rome* grew vp to her full height and higheſt pitch in this life; ſo it ſhall come to her loweſt ebbe and greateſt declination in this life: I meane before the comming of Chriſt vnto iudgement. For the falling downe of haile like talents vpon the Kingdome of the beaſt, ſhall be in this life: The extraordinary earthquake vpon the dominions of Antichriſt, ſhall be in this life: The comming of the Popiſh armies to *Armaggeddon*, ſhall be in this life: The mourning of the Kings, Merchants, and Marriners, for

Rome ſhal be vtterly deſtroyed in this life.

for the ouerthrow of *Babylon*, shall be in this life: The great battaile betwixt the beast and him that sitteth vpon the white Horse, shall be in this life, before the day of iudgement: The powring forth of all the seuen vialls of Gods wrath vpon the kingdom of the beast, shall be euen in this life. For it were an absurd thing to say, any of these things shall be after this life; or to say that these things shal not be till the very comming of Christ; for they are all things to be effected here in this earth: & the holy Ghost doth describe them as things to be done vpon the face of the earth: for otherwise we could haue small cõfort in any of these things, if they should not be done here in earth, or if they should all be deferred till the very comming of Christ, & in the meane time antichrist shal stil preuaile.

But it will be obiected, that S. *Paul* saith, the Lord shall consume Antichrist with the spirit of his mouth, and abolish him with the brightnesse of his comming: Therefore before his comming hee shall not be vtterly abolished. True it is indeede, he shall not vtterly be cut off in all his members, till the very comming of Christ. For there will be some Papists remaining in all countries, euen vnto the end: there be some, nay, 2. Thess. 2. An obiection answered.

many, that will carry the beaſts marke euen till the laſt day. But the holy Ghoſt in this propheſie ſpeaketh of the reuolting and falling away of Kingdomes and Countries from the Sea of *Rome*; whereby it ſhall come to paſſe, that it ſhall be exceedingly weakened, and brought ſo low, that the Kings of the earth ſhal eaſily take it; or as the holy Ghoſt ſpeaketh, ſhall eaſily paſſe ouer their Euphrates, being dryed vp, and enter their *Babylon*. But then will ſome man ſay, Shall there be no Pope at all a little before the comming of Chriſt? I anſwere, and not I, but the holy Ghoſt for me. He ſhall be a poore Pope, a naked Pope, a deſolate Pope, a Pope whoſe fleſh ſhall be torne, whoſe fleſh ſhall wither, as we ſhall heare anon. He ſhall be ſuch a Pope, as *Iſhboſheth* was a King, when *Abner* and all *Iſrael* fell away from him. He ſhall be ſuch a Pope, as the King of *Portugall* is a King.

ch.16.v.12.

ch.17.v.16 The Pope ſhall be brought very low.

2.Sam.3.

But it will be obiected, How know you this? Are you a Prophet? Can you foretell of things to come? I anſwere, Saint *Iohn* was a Prophet, and indued with a propheticall Spirit in this matter of his viſions and Reuelations; and I ſpeake no more then Saint *Iohn* hath ſet downe. And therefore I hope

I ſpeake within compaſſe: for I do but relate Saint *Iohns* words, and explaine them in ſuch meaſure as I am able.

This Propheſie doth plainly declare that *Babylon* ſhall fall; *Rome* ſhall come downe, the Pope ſhall neuer be eſteemed againe. And I do beleeue it to be ſo; I beleeue God; I beleeue his word; I beleeue all that is ſpoken in the Scriptures: and I do endeauor to perſwade others alſo. For ſith the holy Ghoſt hath ſo plainly, and ſo fully foretold it, why ſhould we not beleeue it? Why are we ſo ſlow to beleeue al that is written in the Scriptures? Hath God ſpoken it, and ſhall it not come to paſſe? Shall any iote of his word faile? Shall we think he ieſteth with vs, when he doth ſo often and ſo ſeriouſly tel vs of the downefall of *Rome*? Surely, ſurely, the cauſe why men are not fully perſwaded of the finall fall of *Rome*, is, becauſe they do not diligently peruſe this booke of the Apocalypſe. But let them be ſtudious and diligent in this booke, and they ſhal be out of al doubt, that *Rome* is the great whore of *Babilon*; that the pope is Antichriſt, and the papacy the beaſt.

But now me thinketh I heare ſome man ſay, how is it like that popery ſhall fall downe more and more here amongſt vs, ſith

it hath ſo many friends, backers, and vpholders, and ſeemeth to gather ſtrength, and make an head againe? I anſwere, that all is but a lightening before death. I anſwere, that all is but the ſtopping of a water-brooke, or making a damme ouerthwart it, which will cauſe it to ſwell more, and breake ouer with great violence. I anſwere, that all is no more then is foretold, that the Ieſuits ſhall come forth like Frogges out of their puddles, and Mariſh grounds, and keepe a croaking for a time, till they haue croaked their owne deſtruction and many others. For they ſhall neuer ſet Popery here in England, to ſtand and continue, do what they can. I muſt needes confeſſe, that our ſinnes being ſo horrible and outragious, as they are, and being growne to ſuch an height, and ripeneſſe, do deſerue ſome fearefull vengeance, and that God hath a iuſt controuerſie againſt vs, as ſometimes he had againſt *Iſrael*, because *there was no mercy, nor truth, nor knowledge of God in the land: but ſwearing, lying, killing, ſtealing, and whooring, and bloud toucheth bloud, and therefore ſayth God, the land ſhall mourne, &c.* But yet I hope for his couenant ſake, for his great mercies ſake, for his names ſake, for his glory ſake,

Hoſea 4.

ſake, and for his Church ſake, hee will be gracious and fauourable vnto vs, and not bring vpon vs that vengeance which our ſinnes haue deſerued. or at leaſtwiſe though he correct vs, as indeed he hath iuſt cauſe, and we may iuſtly feare it; yet he will do it in mercy, for our amendment, and not in wrath to our deſtruction, as he ſaith by his Prophet: *I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not vtterly cut thee off.* But howſoeuer it ſhall pleaſe the moſt wiſe God to deale with vs, yet this I ſay, and am perſwaded of, that popery ſhall neuer be eſtabliſhed againe in this kingdome, my reaſon is, becauſe the euerlaſting Goſpell carried abroad by the Angell that flyeth in the middeſt of Heauen, ſhall ſpread ſtill more and more throughout all the Kingdomes of *Europe*, as appeareth Chapter 14. verſe 6. for otherwiſe how ſhal *Rome* fall? How ſhall the Iewes euer be conuerted? How ſhall fire come downe from Heauen, and deuoure both *Gog*, and *Magog*, as the holy Ghoſt foretelleth ſhall come to paſſe; and as we ſhall heare more anon? Moreouer Saint *Iohn* telleth vs plainely, that *in theſe laſt dayes the Goſpell ſhall be preached to many people, and nations,*

Ier. 30. 11. Ier. 46. 28. Ier. 10. 24.

Rom. 11. 24

Chap. 29.

Apoc. 10. 11

and tongues, and to many kings. And further he ſaith that in this age wherein we liue, many ſhall renounce idolatry, *repent and giue glory to the God of Heauen.* But ſome man may ſay, how prooue you that this kingdome is one of them which S. *Iohn* ſpeaketh of, and which he meaneth, wherein the Goſpell ſhall be preached vnto the end of the world? I anſwere, that it is proued out of the 17. chapter of this propheſie, where the holy Ghoſt telleth vs flatly, that thoſe ten Kingdomes of *Europe* which had a long time beene *the ten hornes and ſtrength of the beaſt, and being of one minde, had giuen their power and authority vnto the beaſt, ſhould now in theſe laſt daies riſe vp againſt the whore of Babylon, make warre againſt her, hate her and make her deſolate.*

cha. 19. 13.

Verſe 16.

But this kingdome is one of thoſe ten hornes, and one of thoſe ten kingdomes, which a long time had giuen her power and authority to the beaſt. Therefore as this kingdome hath happily begun to hate the whore, and to make her deſolate and naked: ſo vndoubtedly ſhe ſhall continue vnto the end of the world. *For if this kingdome, and other kingdomes which now hate the whore, do not continue, how ſhall ſhe be

*England and other kingdomes which haue forſaken the beaſt ſhall ſo continue vnto the end of the world.

be made desolate and naked &c? Then it should seeme, the beast shall reuiue and recouer himselfe againe, and so S^t. *Iohn* shall be found a false Prophet. But *God is true, and all men are liers*, and S^t. *Iohn* shall be found a true Prophet: and therefore these kingdomes of *Europe* which haue begun to hate the whore, shall continue, & neuer giue her ouer till (as the holy Ghost saith) *they haue eaten her flesh and burnt her with fire*: that is, till they haue vtterly deuoured her. But here it will be obiected, that in the latter dayes iniquity shall haue the vpper hand. I answere first, that I finde no such place of Scripture. But this I find, that our Lord Iesus foretelleth his Disciples, that very shortly after his death and resurrection, many seducers and false teachers should arise, which should deceiue many, and draw them away from the loue of the Gospell: and saith he, *because iniquity shall be increased, the loue of many shall be cold.* Mat. 24. 12. But this speech of our Sauiour, doth not properly concerne our times. But yet it must needs be granted, that the wicked shall waxe worse and worse, and the world shall not amend, but still be worse and worse, and grow to a greater height and ripenesse of sinne, as appeareth in chap. 14. v. 1. 14. & 18.

this

this Propheſie. Yet for all this we muſt note withall, that the number of true beleeuers in thoſe laſt daies, ſhall be very many as this booke doth alſo teach. But it may be obiected, how can this geare ſtand together, that in the laſt dayes there ſhall be multitudes and millions of reprobates, and moſt wicked and abhominable perſons, and yet withall, a gteat increaſe of true beleeuers? I anſwer that the world will be alwaies like it ſelfe, impious and vnbeleeuing. But the Church ſhall purely worſhip God, and that with daily increaſing euen vnto the end. But now mee thinketh I heare ſome man ſay, what likely-hood is there of all this which you write touching the ouerthrow of *Rome*? Do wee not ſee, that *Rome* is yet ſtrong? Doth not *Italy*, *Spaine*, the greateſt part of *France*, and *Netherland*, and *Germany*, ſtand for her defence? Hath not the whoore ſtill many and great bearers, and vpholders? what likelihood is there then, that euer ſhe ſhal be brought ſo low as you ſpeake of? I anſwere, that in this caſe we muſt not aske this queſtion what likelyhood. Wee muſt not conſult with fleſh and bloud. Wee muſt not take counſell of humane reaſon. For God is maruellous in his deuiſes, and when he hath

Chap. 11. Verſe 1. Verſe 11. Verſe 13.

We may not ſay, what likelihood is there of this?

once

once decreed and determined of any future euent, he will compaſſe it by meanes far ſurpaſſing all humane reach and capacity: yea, by ſuch plots and deuiſes, as mans wit could neuer haue once dreamed of. For he hath all meanes in Heauen and earth in his hands, and is admirable in all his proceedings, and therefore we may not aske this queſtion, what likelihood, or how can it be, or how can it poſſibly come to paſſe? What likelihood was there an hundred yeares paſt, when *Rome* was in her delight, and all the kingdomes of *Europe* ſtood for her, that euer ſhe ſhould haue beene forſaken of ſo many of her old friends, as at this day ſhe is? What likelihood was there, that when the Pope could command the Emperour, and all the Kings of *Europe*, and their Kingdomes, that euer he ſhould haue beene brought ſo low as at this day he is, God be thanked? What likehood was there that euer poore *Martin Luther* ſhould ſtand out with the euerlaſting Goſpell in his mouth againſt the Pope, Emperour, and as it were the whole world, and yet die in his bed in a good old age? What likelihood was there that King *Henry* the eight, of famous memory, ſhould renounce *Rome*, oppoſe himſelfe againſt

gainſt the Pope, and ſuppreſſe the Abbies, Priories, and Monaſteries in this kingdome, and take their lands and liuings into his owne hands? Therefore I conclude, that when God hath decreed the vtter ouerthrow of *Rome*, we muſt not aske this queſtion, how can it be? Or which way ſhall it be brought about? For the Scriptures do teach that God in all ages, hath done the greateſt exploits, either by himſelfe alone without meanes, or elſe by weake meanes, or contrary to all meanes.

2.Chr.20. *By himſelfe without meanes he ouerthrew the Moabits, Ammonites, and them of mount Sier, which made warre againſt good King Iehoſaphat.*

Exod.14. *By himſelfe he deſtroyed Pharaoh, and his army in the red Sea.*

Ioſh.6. *By himſelf he ouerthrew Ierico, that great city.*

2.King. 19. *By himſelfe he ſlew the huge army of the Aſſyrians, that made war againſt Ezechias.*

1.Chro. 14. *By himſelfe he ſmote the great and dreadfull army of the Ethiopians before Aſa, and before Iudah.*

2 King 6. *By himſelfe he ſmote the Syrians, which beſieged Dothan, the city where the prophet Eliſha was.*

Iud.7. *By weake meanes hee ouerthrew the innumerable*

merable army of the Medianites, euen by Gedeons three hundred.

By weak meanes he slew a garrison of the Philistians, euen by Ionathan and his armorbearer. 1.Sam.14.

By weake meanes he ouerthrew the Kings of Sodom and thereabouts, euen by Abraham, and his family. Gen.14.

He ouerthrew Goliah by Dauid: Sisera by Iaell: Abimilech by a woman. 1.Sam.17. Iud.4.

Contrary to meanes, he saued the three children from burning, being in the fire. Iud.6. Dan.3.

Contrary to meanes, hee saued Ionas from drowning, being cast into the sea. Ion.2.

Contrary to meanes, he preserued Daniel from deuouring, being cast into the Lyons den. Daniel 6.

Contrary to meanes, he kept the Israelites from drowning, being in the bottome of the sea. Exod.14.

Contrary to meanes and to all expectation, he causeth the Sun to stand still at noone day, whilest he ouerthrew the fiue Kings of Canaan by Iosuah. Ios.10.

Therefore I conclude, that for asmuch as God in all ages hath effected the most strange and admirable things, either by himself without means, or by very weak meanes, or contrary to all meanes, therefore it is in vaine to aske this question, how or by what meanes The vtter ouer throw of Rome concluded of.

meanes ſhall *Rome* be deſtroyed? For it is enough for vs to know that it ſhall be deſtroyed, and come to vtter deſolation. And in my iudgement the holy Ghoſt hath ſo often, and plainely affirmed this, that no man ſhould any more make any doubt of it, or once call it into queſtion. For what can be more plaine, then to ſay, *Rome is fallen. Rome ſhall fall. Great haileſtones like talents ſhall fall vpon it. It ſhall go to perdition. It ſhall fall to deſtruction. It ſhall be caſt downe like a great milſtone into the bottome of the ſea. It ſhall be burnt with fire. It ſhalbe made deſolate and naked. It ſhal be without inhabitants.* All the Popiſh ſort both high and low, *ſhall with great mourning and lamentation bewaile the deſolation thereof. Their armies ſhall come to* Armaggeddon. *The beaſt and the falſe prophet ſhal be taken, and their captaines and ſouldiers ſlaine by infinite heapes, and their carkaſes made meate for the foules of the aire,* If all this be not plaine enough, I cannot tell what can be plaine enough. True it is indeed the holy Ghoſt doth not name *Rome*, but it is aparant by the circumſtances, that al theſe places muſt needs be vnderſtood of *Rome*, of Romiſh power, and of the Romiſh armies. For there can be no other ſound ſence giuen

Apoc. 14. 8.
Apoc. 16. 2.
Apoc. 17. 8.
Apoc. 17. 11
Apoc. 18. 21
Apoc. 18. 8.
Apoc. 17. 16
Apoc. 18. 22
Apoc. 18. 9.
Apoc. 16. 16
Apoc. 19. 28

of

of them, as all diuine writers, and interpreters do affirme, both new and old. And therefore I conclude, that S^t. *Iohn* in this propheſie could not ſpeake more plainely, except he ſhould haue named *Rome*. For hee nameth *Babylon*. He nameth *the great city, which then raigned ouer the kings of the earth*. Hee nameth *the city ſituate vpon ſeuen hils*. He nameth *the city which had ſeuen ſeuerall gouernments*. And therefore out of all doubt he meaneth *Rome*. Well then, ſith it is ſo that *Rome* and all Romiſh power and authority ſhall fall flat downe, and come to vtter deſtruction & deſolation in this life, let all men take heede how they ioyne with *Rome*, how they ioyne with the Romiſh Church, and how they receiue the beaſts marke, for aſſuredly they ſhall all be deſtroyed together, both in this life, and in that which is to come, as we ſhall heare by and by.

Let all the wiſemen therefore, and al ſuch as haue any care of their ſaluation, follow the wholeſome counſell and aduiſe of the holy Ghoſt, which ſaith, *Go out of her my people, that ye be not partakers of her ſins, and that ye receiue not of her plagues: for her ſins are come vp to heauen, & God hath remembred her iniquities*. Our only wiſdom then wilbe to ſepe- Apo. 18. 4. 5

rate

our ſelues from the whore of *Babylon*, that is, from the Church of *Rome*, and to ioyne our ſelues with all ſpeede to the Church of God, that is, the Church of the Proteſtantes, for this ſhall ſtand and flouriſh, the other ſhall fall downe and periſh.

Gods people are to reioyce in the ouerthrow of Rome.

But what then, ſhall we be ſory for the fall of *Babylon* and the ruine of *Rome*? No, no: The holy Ghoſt counſelleth vs greatly to reioyce in her deſtruction and ouerthrow, ſaying. *O Heauens reioyce ouer her, and yee holy Apoſtles and Prophets, becauſe God hath giuen your iudgment on her.* We are therefore to be ſo far from mourning and lamenting for the deſolation of *Rome*, as the kings, Merchants, Marriners, and other her friends, as that it ought to be the very ioy and reioycing of our hearts. For S^t. *Iohn* ſaith, that not only the holy Angells, Prophets, Apoſtles, and Martyrs ſhall reioyce at the deſtruction of *Rome*: but alſo all the Saints, and the whole body of the Church. And therefore he ſaith, that after the vtter ouerthrow of *Rome*; *He heard a great voyce of a great multitude in Heauen, ſaying, Halleluiah, that is, praiſe ye the Lord, for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged*

Apo. 18. 20.

Apo. 19. 1. 2.

ged the blood of his ſeruants ſhed by her hand. And againe ſaith S^t. *Iohn*, they ſayd, *Halle-lu-jah, Hallelu-jah, Hallelu-jah*, thrice together, thereby expreſſing the great ioy and thankſgiuing, for the deſtruction and ouerthrow of the great whore: & euen ſo ought all that loue God, that loue the Church, and that loue the Truth, greatly to reioyce in the deſtruction of *Rome*, becauſe this monſter ſhall no longer oppreſſe the *Iſrael* of God. And ſure it is, that the more zealous and godly that a man is, the more he wil reioyce at the the deſtruction of Popery: For a man cannot loue God and his Church, that doth not laugh in the deſtruction of that Anti-chriſtian and bloudy Kingdom. Let no man here ſay, this is cruelty: this is want of charity: and want of pitty, to laugh in the deſtruction of any, or to reioyce at other mens harmes. But the moſt wiſe God ſaith, *Reward her euen as ſhe rewarded you, and giue her double, according to her workes, and in the cup that ſhe hath filled to you, fill her the double. In aſmuch as ſhe glorified her ſelfe, and liued in pleaſure, ſo much giue yee to her torment and ſorrow.* And therefore I affirme, that no man ought to be moued with any compaſſion or pitty, for the ouerthrow of Apoc. 8. 6.

Rome. But herein that ſaying of the Prophet
Pſal.137. is true: *Bleſſed is he that taketh and daſheth her Children againſt the ſtones:* And againe
Ier.50.14. *bend thy bow, ſhoot at her, ſpare no Arrowes. For ſhe hath ſinned againſt the Lord.* Moreouer we are to obſerue, that foraſmuch as the Lord willeth and commandeth all men to reward *Rome*, as ſhe hath rewarded vs, and to giue her double according to her workes, therefore we ought euery one of vs, as much as in him lyeth, and as his calling will beare, to do his vttermoſt to pull downe *Rome*, the Magiſtrates by the ſword, the Miniſter by the word, and the people by their prayers. For euen Chriſtian Kings and Princes, and all the nobles of the earth, muſt not be negligent to fight againſt *Rome*. For herein
Ier.48.10. that ſaying is true; *Curſed is he that doth the worke of the Lord negligently, and curſed is he that keepeth backe his ſword from bloud.* For this cauſe I do vpon my knees night and day, moſt humbly and inſtantly intreate the God of Heauen, that as he hath put into the heart of our moſt gracious and excellent King, to hate the Whore of *Babylon*, and to be his greateſt inſtrument in the whole world, for the weakning and ouerturning of *Rome*, and defence of his moſt glorious

Goſ-

Goſpell (which is his crowne and glory in all the Churches, and his great renowne in all Chriſtian kingdomes) ſo he may conſtantly continue, and neuer ceaſe drawing out the ſword of Iuſtice, till he haue vtterly rooted out of his dominions, all the curſed crew of popiſh Iebuſites, and all ſuch as haue receiued the beaſtes marke, and eſpecially the Ieſuites and Seminary Prieſtes which are the diuells brokers, the Popes agents, and the King of *Spaines* factors in all kingdomes. Heere alſo I do moſt humbly euen vpon my knees, with dropping eyes, yea if it were poſſible with teares of blood, beſeech and intreate the Learned and reuerend Fathers of our Church, that they wold bend all their power, and authority, with all their might and maine againſt the Romiſh ſtrumpet, and the rather becauſe in theſe dayes ſhe ſeemeth to make a head againe, hauing ſo many and great fauourers, that ſhe and her complices dare perke with their nebbes, and very boldly and confidently prate of a tolleration.

Heere alſo I do moſt humbly and earneſtly intreate, all my learned and godly brethren, the miniſters and preachers of this Church of *England*, that in all their

publike teachings, and priuate proceedings, they would make ſtrong oppoſition againſt *Rome*, and Romiſh religion. And I beſeech the God of Gods, that wee may all ioyne together, with vnited forces, to march on valiantly againſt the armies of Antichriſt, and to ſpread the euerlaſting Goſpell farre and neare, to the vtter ouerturning and beating downe of this Weſterne *Babylon*, and that howſoeuer we may amongſt our ſelues differ in iudgement in ſome things, yet that there may be no breach of loue, or alienation of affections amongſt vs, but that we may all go together hand in hand, and arme in arme, to preach Gods euerlaſting truth; and to ſet our ſelues againſt the common aduerſaries. For if that wee will not ſet our ſelues againſt them, yet they wil be ſure to ſet themſelues againſt vs. And thus much concerning the third maine point which is the finall fall and deſtruction of *Rome*, euen in this world.

Now it followeth to ſpeake of the fourth maine point; which is, by whom, and when *Rome* ſhall be ouerthrowne. But for the better vnderſtanding of this point concerning the perſons that ſhal ouerthrow *Rome*, wee are to obſerue, that Saint *Iohn* deſcribeth

beth the whore of *Babylon*, *ſitting vpon a ſcarlet coloured beaſt, hauing ſeauen heads, and ten hornes*, whereby is meant the Romane Monarchy, as hath beene ſhewed before. After this the Angell expoundeth vnto *Iohn*, what the heads, and hornes of the beaſt meane and ſaith, *that the ten hornes are ten Kings, or ten kingdomes, which yet haue not receiued a kingdome, but ſhall receiue power as Kings, at an houre, with the beaſt.* Apoc. 17. 4. Verſe 12.

The ſence is, that theſe ten kingdomes, had not receiued ſuch power and authority, vnder the Emperours, as they ſhould vnder the Popes, for there was great difference in theſe kingdomes vnder the Popes, from that which they had beene vnder the Emperours. For they receiued farre greater power, and they carried another mind toward the papacy, then the Nations did before toward the Empire, for they did ſubmit themſelues to the papacy for Conſcience, and loue, euen as to the holy Church which they neuer did to the Empire.

And this is the reaſon, why the Holy-Ghoſt ſayth, *they had not receiued a Kingdome, but ſhould receiue power as Kings, at one houre with the beaſt.* Which is not to be vnderſtood ſimply, but after a ſort, for

they had receiued kingdomes, vnder the Emperors, but not in ſuch ſort as afterward they did vnder the Popes. For the Romane Monarchy vnder the dominion of the popes, was in his greateſt height, and altitude, and the kings of *Europe* grew vp together with the papacy in power, might and Dominion.

Cha. 17.13. And Saint *Iohn* addeth, that *theſe ten kings or kingdomes were all of one minde, and did giue their power and authority vnto the beaſt*, that is, they did with might and maine, labour to vphold the Babylonicall ſtrumpet, But the Angell telleth *Iohn* flatly; that the ten hornes that is, the ten kingdomes of the Empire, which before had giuen their names, their power, and authority to the beaſt, to vphold her and defend her, ſhould now in theſe laſt dayes all change their minds and turne againſt her. For ſaith the Angell to *Iohn*. *The ten hornes which thou*

Ch.17. 16. *ſaweſt vpon the beaſt, are they that ſhall hate the Whore, and make her deſolate, and naked, and ſhall eate her fleſh, and burne her with fire.*

Heere then it doth plainely appeare, who they be that ſhall ouerthrow *Rome*, and by whom it ſhall be deſtroyed. To wit, by the tenre Kings of *Europe*, or Kingdomes of *Europe*, which ſome very learned

ned do reckon vp to be theſe, *England*, *Scotland*, *Germany*, *France*, *Spaine*, *Denmarke*, *Sweueland*, *Poland*, *Ruſſia*, and *Hungary*. * Saint *Iohns* words are plaine, that theſe kingdoms which tooke part with the beaſt, ſhall take againſt her, and pull her downe, But we know, that all the kingdomes of *Europe* did take part with her, therefore it followeth that all the kingdomes of *Europe*, ſhall take againſt her. And therefore it is very probable, that in time, [a] *France*, *Spaine*, and *Italy*, ſhall turne againſt the beaſt. We know that the reſt of the kingdomes are already turned againſt the beaſt, and the beaſt hath loſt ſeuen of his hornes, the eight, which is *France*. beginneth to be ſomewhat looſe, and to ſhake a little, which if it fall off, the reſt will follow after a pace. The reaſon why the kingdomes, which were ſubiect to the Roman Empyre are compared to hornes, is, becauſe that as hornes are the ſtrength and defence of a beaſt, wherewith alſo he puſheth downe other creatures, ſo the ſtrength and defence of the Romane Empire, and the papacy, was in the kingdomes which were ſubiect vnto them, and tooke part with them, whereby alſo they did mightily puſh at other Nations and kingdomes.

* If the holy ghoſt by the ten hornes do not meane a definite number, that is, iuſt ten: yet alreadie he meaneth al the kingdomes of Europe, and whatſoeuer the did once vphold the beaſt.

[a] It is probable that *France*, *Spaine*, and *Italy* ſhall forſake the whore.

Moreouer we are to obſerue, that whereas Saint *Iohn* ſaith, the ſame hornes which did vphold and defend the Whore ſhall pull her downe, it is not to be vnderſtood of the ſame men, but of their ſucceſſors in the ſame kingdomes. For the Kings of *England*, *Scotland*, *Denmarke*, *Polonia*, and other Countries, which gaue their power and authority vnto the beaſt, are dead and gone. If we reſpect the perſons of the men, and thoſe which ſucceede them now in theſe kingdomes, and pull downe the Whore, are other perſons; but becauſe they ſucceede and gouerne in theſe kingdomes, they are ſaid to be thoſe ten hornes of the beaſt. Then thus it is, theſe ten Kings which now hate the harlot, are called the ten hornes of the beaſt, not becauſe they be any defence and ſtrength vnto him, but becauſe they ſit vpon the ſame thrones of their anceſtors, which did vphold and maintaine him. But this one thing is very cleare and apparant out of the interpretation of the Angell, that the ſame kingdoms which haue maintained Popery, ſhall put it downe, as we ſee already fulfilled in *England*, *Scotland*, *Denmarke*, and the reſt which haue embraced the Goſpell. And it is very likely that the other

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Kingdomes which as yet haue not embraced the Goſpell, ſhall in Gods good time embrace it. For this ſeemeth vnto me, to be a very good argument, taken from the words of the interpreting Angell. Thoſe ten Kingdomes which haue vpheld Rome ſhall pull down Rome: but France, Spaine, and Italy haue vpheld and doe vphold Rome. Therefore *France*, *Spaine*, and *Italy*, ſhall pull downe Rome. To this may bee added for confirmation: that *the euerlaſting Goſpel ſhall be preached in theſe laſt dayes, to euery Nation, and Kindred, and Tongue, and People.* Which I vnderſtand of all the Nations of Europe, which were ſubiect to the Roman Empire, and the Papacy. Apo. 14. 6.

And further that the holy Ghoſt ſaith, that the Preachers of the Goſpell from *Luthers* time, ſhall publiſh Gods truth among People and Nations, and Tongues, and many Kings: which I vnderſtand as before.

I am not ignorant that ſome good Diuines make it doubtfull, whither Rome ſhall bee ouerthrowne by the Kings of Europe onely, or by the Turke alſo, and the Kings of the Eaſt. For mine owne part, I dare not reſolutely determine of it, being a thing to come, but the euent ſhal declare, & they that liue

liue ſhal one day ſee it. It may be the Turke, and the Eaſterne Princes may haue ſome hand in this buſineſſe. For the Roman Monarchy did ſtretch farre that way, when it was in his higheſt eleuation But that which is alledged of *the drying vp of the waters of Euphrates, that the way of the Kings of the Eaſt might be prepared:* proueth nothing, becauſe it is an alluſion to *Darius* and *Cyrus*, which were Kings of the Eaſt, & tooke old *Babylon* by drying vp the waters of *Euphrates*, and leading ouer their armies, as we haue heard before. I do thus then reſolue & conclude, that the Turke and the Eaſterne Kings may hapily haue ſome ſtroke in this worke. But it ſeemeth moſt probable vnto me, that the Kings of Europe ſhall bee the greateſt agents in this action. For the words are plaine, that the Kings of the earth which ſometimes were ſubiect to that monſtrous beaſt, ſhould now at laſt ſhake off the yoke of her ſeruitude, & withdraw the obedience of their ſubiects from her, *And ſhould hate & abhor the Harlot of Rome, and ſhould make her deſolate.* By withdrawing their ſubiects from her obedience, *and naked*, by ſpoyling her of her Treaſures, *and ſhall eate her fleſh, and teare her in pieces* for pure hatred, *and burne*

Apo. 16. 12

The Kings of Europe ſhall ouerthrow Rome.

Ch. 17. v. 1

burne her with fire: that is, bring her to vtter deſtruction.

So that ſhe which before at her pleaſure might command all Princes to begin War, to ceaſe from Warre; to defend her quarels, and to annoy her enemies: now is glad to flatter a few ſeduced Princes to take her part, that ſhe be not vtterly forſaken of all men whatſoeuer. Or elſe to practiſe by treaſon, and trechery, ſubborning the Ieſuits thoſe Rogues and Vagabonds, to ſtirre vp tumults among the people, and to trouble godlie eſtates, and commonwealths, that deſpiſe her Dominion, but aſſuredly without all hope, euer to recouer her ancient tyranny. But here it may be obiected, that the preaching of the Goſpell, is the greateſt and ſtrongeſt meanes to ouerthrow Babylon. And therefore how can it be done by the Chriſtian Princes. I anſwere that it is true indeed, that of all other meanes, the Goſpell is the ſtrongeſt, but the thing is this. Firſt, the Goſpell being ſet abroach, ſhall detect & diſcouer the Whore of Rome, and all her abhominable doctrine and filthineſſe, which the Chriſtian Princes eſpying, ſhal renounce her, make war vpon her, and ſlay in the field thouſand thou-

thouſands of her Souldiers as we heard before. And hitherto concerning the perſons, that ſhall ouerthrow Rome.

Now it followeth to ſpeake of the time when it ſhall be deſtroyed. Which of all the reſt is a thing moſt hard to be decided. For
Iob.24.1 the holy Ghoſt ſaith, *why ſhould not the times be hid of the Almighty: So as they which know him ſhould not foreſee the times appointed of him.*
Dan. 12.9. And againe, *the words are cloſed and ſealed vp, vntill the time determed.*
Act.1.7. And againe, *it is not for you to know the times or the ſeaſons, which the Father hath put in his owne power.* Yet euen in this point, I will by Gods aſſiſtance, ſet downe ſo much as is reuealed, and ſo much as God hath giuen me to ſee. Firſt I do confeſſe that God in his Word hath ſet downe the iuſt period, and preciſe determination of all the greateſt afflictions and perſecutions, that euer came to his Church, before the comming of his Son in the fleſh, for the comfort thereof, as that of Egypt, after the expiration of foure hundred and thirty yeeres: that of Babylon after the date of ſeuenty yeeres: that of the
Dan.8. *Medes* and *Perſians*, after the determination of an hundred and thirty yeeres: that of *A-*
Dan.11. *lexanders* ſtate after ſixe yeeres: that of *Ma-*

gog

gog and Egypt, after 294. yeeres. So likewise that of Christs death and resurrection, after seuenty seuens, or seuenty weekes, which make 490. yeeres, as the Angell *Gabriel* foretold, vnto the Prophet *Daniel*. But concerning the iust period and precise determination of the persecutions of the Church since Christ, by the Roman Empire and the Papacy, we find not the like set downe: and hereof there may be two reasons yeelded. First because the Church of the Iewes were not vnder so cleere, and precious promises as we are, therefore it was needfull, for the better strengthning of their hope and comfort in afflictions, that they should know the very time determined: but because the Church of the Christians liueth vnder most cleere and comfortable promises of deliuerance, therefore God according to his deepe wisedome would haue our faith exercised in an assured expectation of the accomplishment thereof, though the precise time be concealed. An other reason may be this: the vtter ouerthrow of Rome, falleth out to be, but a little before the comming of Christ to iudgement, as appeareth in this Prophesie. Now then, if we knew the day or yeere certainely, when Rome should fall finally, it would Dan. 9. 42.

would giue vs too much light, vnto the knowledge of the laſt day, which God in great wiſedome, hath of purpoſe hid from the knowlege of all men: yea, and of Angels, I know right wel, that a certaine learned Writer doth preciſely determine the vtter deſtruction of Rome to fall out in the yeere of our Lord 1639. But by the fauour of ſo excellent a man be it ſpoken, I ſee no ſufficient ground thereof. But touching this matter, of the time of Romes finall fall, I wil deliuer mine opinion, and my reaſons, ſubmitting my ſelfe to the iudgement of the learned, for I would be loth, in this or any other thing to goe beyond my compaſſe, or paſſe the bounds of modeſty, and humility, and therefore do refer all to be tryed by the ſickle of the ſanctuary.

Napier in Apo. 14. pag. 183.

I do therefore thus iudge, that the vtter ouerthrow of Rome ſhall bee in this age, I meane within the age of a man: my reaſon is this. We of this age, liue vnder the opening of the ſeuenth ſeale, the blowing of the ſixt Trumpet, and the powring forth of the ſixt Viall. For the firſt it is manifeſt, becauſe the opening of the ſeauenth Seale, containeth all things, that ſhall fall out to the end of the world:

as

as hath beene ſhewed and proued before. For the blowing of the ſixt Trumpet, that alſo is plaine, becauſe vnder the blowing thereof, the little Booke was opened, and the Goſpell preached, as wee ſee in this age. For the powring downe of the ſixth Vial of Gods wrath, that alſo is moſt cleere, becauſe thereupon the great Riuer *Euphrates* dryeth vp, and the Ieſuites are ſent out, to ſollicit the Kings of the earth to battaile againſt the Church, as we ſee fulfilled in theſe our dayes. Then I reaſon thus, Rome muſt fall downe finally, in that age wherein the little Booke is opened, and the euerlaſting Goſpell preached, but in this age the little Booke is opened, and the euerlaſting Goſpell preached, therefore in this age, Rome muſt fall downe finally. And againe I reaſon thus: Rome muſt fall downe finally in that age, wherein the Riuer *Euphrates*, that is, the fortification of Rome dryeth vp, and the Ieſuits are ſent forth, to ſtop the leake thereof: but all this falleth out in this age, as wee ſee with our eyes. Therefore in this age Rome ſhall fall downe finally. The reaſon of propoſition is becauſe in this age the Popiſh armies ſhall come to *Armageddon*.

Apo.8.1.

Apo.10 2. Ver.10,11.

Apo 14. Ver.6.8.

Apo.16.16

It is very probable that Rome ſhall fall finally in this age.

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Moreouer this I say, and not I, but the Lord, when the seuenth Angell bloweth the seuenth Trumpet, then commeth the end of the world: But the sixt Angell, hath sounded the sixt Trumpet long agoe, as appeareth by the effects: Therefore it cannot bee long ere the seuenth Angell blow. But Rome must fall downe finally, before the seuenth Angell blow, as hath beene shewed before. Therefore the vtter fall of Rome cannot be long deferred.

I do not determine either of day, month, or yeere, because it is not reuealed. But I gesse at an Age, because the Holy Ghost pointeth vs vnto an agent.

If any man see further I will easily yeeld vnto him, and thank God for his light.

But all these things I set downe for the comfort of Gods Church, not desiring to vnderstand aboue that which is meete to vnderstand: but to vnderstand according to sobriety.

Now it resteth to speake of the last maine point which is the causes of Romes vtter ruine and ouerthrow: which first of all are set downe foure seuerall times for falling, to be. because *she made all Nations drunke with the Wine of the wrath of her fornication.*

Cha. 14. 8.
Cha. 18. 3.
Cha. 19. 3.
Cha. 17. 2.

They which outwardly make others drunke, or commit fornication with o-

thers

others, are worthy to be ſeuerely puniſhed.

How much ſorer puniſhment are they worthy of which do the ſame ſpiritually: and therefore woe be to *Rome*.

Another cauſe of the deſtruction of *Rome* is, for that ſhee hath ſhed the bloud of all the Prophets, Martyrs, and Saints: as it is written. *In thee was found the bloud of the Prophets, and of the Saints, and of all that were ſlaine vpon the earth.* What is he worthy to haue, that is a moſt cruell bloud-ſucker: nay what is he worthy to haue, that ſhall murther a Kings Children: yea, that ſhall murther his eldeſt Sonne and heire apparant to the crowne. Cap. 16. 6. Cap. 18. 24. The cauſes of Romes vtter down fall.

But *Rome* hath murthered thouſands of the King of Heaueus Children. Yea, *Rome* hath murthered the great heire of Heauen and earth, I meane the very Sonne of God. For Chriſt was put to death by the Roman power and authority, and by a Romane Iudge, as before hath beene ſhewed. Therefore let all men iudge what *Rome* is worthy to haue. Moreouer, S^t. *Iohn* telleth vs that *Rome with her inchantments hath deceiued all nations.* Then let the matter be referred to the iudgment of any indifferent man, to determine and ſet downe what puniſh- Cap. 11. 8. Cap. 18. 23.

ment ſorcerers, and enchanters, are worthy of: eſpecially ſpirituall ſorcerers, and enchanters. Beſides all this, the holy Ghoſt
Chap.18.2. ſaith, that *Rome is the habitation of deuills; and the hold of all foule ſpirits, and a cage of euery vncleane and hateful bird.* What think you is like to come of an habitation of diuells. What trow yee will be the end of a ſhoule of foule friends, and a company of moſt vgly monſtrous hel-cats? What is like to become of a Cage of Howlets, Rauens, and Vultures. Yea, a neſt of Vipers, Toads, Snakes, Adders, Cocatrices, and all the moſt ſtinging Serpents and venemous vermine in the world? What wilbe the end of pild Prieſts, filthy Friers, mangy Monks, rouging Ieſuits. Are not theſe a cage of vncleane birds? What do they ſtudy, what do they plot, what do they practiſe euery day, but ſeditious, periuries, murthers, conſpiracies, treacheries, and all manner of villanies? If I had no other reaſon to perſwade me that *Rome* ſhall fal and come to a miſerable end, yet this only would make me ſo to thinke, that theſe villanous Ieſuits do teach & conclude in their curſed conuenticles, that it is not only lawful but alſo meritorious to murther any chriſtian Prince, that is not of their Catho-

Catholike religion: Oh monſtrous villaines: O moſt hideous: hel-hounds haue not theſe monſters ſuborned diuers deſperate caitiffes, to embrue their hands in the bloud of Chriſtian Princes. How many haue beene their plots? how deſperate haue bin their practiſes, to murther and poiſon our late Queeene *Elizabeth*, the French King, and our moſt gracious and worthy King that now raigneth, and other Chriſtian Princes. But can ſuch proceedings proſper? can ſuch courſes be bleſſed? can a man be eſtabliſhed by iniquity? No, no, let them know for a certainty, that God wil croſſe & curſe al ſuch diueliſh proceedings, as hitherto he hath done, his moſt holy name be praiſed. But if any man liſt to know more of the proceedings, & practiſes of Ieſuits, let him read Maſter Docter *Sutclieffe* his anſwere to *Parſons* wardword, a booke worthy to be read and knowne of all men. But now to grow to a concluſiō of this point, and to wind vp togither al the reaſons and cauſes of *Romes* ruine, thus I do determine, that foraſmuch as *Rome* is the great whore, *with whō haue committed fornication allthe kings of the earth*, foraſmuch as *Rome hath made all Nations drunk with the wine of her fornication*: foraſmuch as *Rome* hath de- Chap. 17. 2.

ned all nations, with her inchantments: foraſmuch as *Rome is a den of diuells, and a cage of vncleane birds:* foraſmuch as *Rome hath*
Nu.24.24. *ſhed the blood of Apoſtles, Martyrs and Saints:* foraſmuch as *Rome hath murdered the Sonne of God.* Therefore it ſhall at laſt come to moſt miſerable deſtruction, being that *Chittim* which in the end muſt needes periſh, for what puniſhment, what paine, what torture, what torment can be inough for this damnable whore, which, hath committed ſuch execrable and moſt outragious villanies? Be it therfore knowne vnto al men by theſe preſents, that *Rome* for all her monſtrous and prodigious ſins, ſhal fal ſtill more and more, and come to a fearefull deſtruction, euen in this life. But ſome man may ſay, what ſhall become of *Rome*, and of all her friends after this life. S^t. *Iohn* anſwereth, *that*
Apoc.14. v.9.10.11. *if any man worſhip the beaſt and his image, & receiue his marke in his forehead, or on his hand, the ſame ſhall drinke of the wine of the wrath of God, and he ſhal be tormented in fire and brimſtone, before the holy Angels, and before the Lambe. And the ſmoak of their torment ſhall aſcend, and they ſhall haue no reſt, day nor night, which worſhip the beaſt, &c.* Here is ſentence of eternall damnation, paſ-

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ſed vpon all the friends of *Rome.* O that all Papiſts would conſider this in time & think with themſelues, what a woful thing it is to be a Papiſt, for they and their kingdome muſt go downe in this life, and in the life to come, they muſt be tormented in hel fire for euer. For S^t. *Iohn* ſayth flatly, that all papiſts *ſhall be caſt into the great Wine preſſe of the wrath of God, where they ſhall be ſtramed and tryed, till blood come out of the Wine preſſe, vnto the horſes bridles, by the ſpace of a thouſand and ſix hundred furlongs,* And againe he ſaith, *that the beaſt and the falſe prophet were taken a liue, and caſt into a lake of fire burning with brimſtone.* Let all men therefore take heed, how they ioyne with the Papiſts, for we ſee what ſhall be their end, both in this life, and the life to come. Therefore let all Gods people, come out of *Babylon,* and haſten out of *Sodom,* leaſt they be wound vp in their iudgments. Let all wiſe men practiſe the pollicy of the *Gibeonits,* who when they ſaw that *Ioſuah* did ſo mightily preuaile againſt the *Canaanits,* and beare down all before him, did very pollitikely prouide for their owne ſafety & by ſubtile meanes enter into league with *Ioſuah,* and the *Iſrael* of God. So let all that haue any care of their

Apo. 14. 20

Cap. 19. 20

owne ſaluation, ſpeedily forſake *Babylon*, which otherwiſe will fall vpon their heads, and fly to *Zyon*, which ſhall ſtand faſt for euermore. And thus hauing reduced all the fiue Chapters following, to proue theſe foreſaid points, I wil proceed vnto the twenteth Chapter: for there is almoſt nothing of any moment or difficulty in the 15, 16, 17, 18, and 19. Chapters, but it hath beene already opened and expounded.

CHAP. 20.

SAint *Iohn* hauing in the former chapters, plainely and plentifully ſet downe the vtter ouerthrow both of the Beaſt and falſe Prophet, that is, the Roman Empire, and the Papacy, doth now in this Chapter ſet forth the condemnation of the Dragon, their graund Captaine, which ſet them all on worke. For there hath as yet, beene no motion of him, which hath beene the beginner and rayſer vp of the reſt, and the great worker of all miſchiefe, therefore now commeth his iudgement & condemnation, now becauſe he hath bin a more generall worker, and his miſchiefe hath extended larger then the kingdome of Antichriſt,

Antichriſt, therefore in this 20. chapter there is an Hiſtory of him, ſet forth by it ſelf. Firſt how he ſeduced the nations before the comming of Chriſt: afterward how Chriſt at his comming bindeth him, by the light of his Goſpell, from ſeducing the nations, and ſo holdeth him ſhut vp, for the ſpace of a thouſand yeeres, in which the Church did flouriſh greatly, and many were raiſed vp vnto the ſpirituall life. But when the thouſand yeeres were expired, Satan was let looſe and went forth againe to ſeduce, & by the great Antichriſt and the Turk, gathered innumerable multitudes into his armies to fight againſt the Church, which armies are called *Gog* and *Magog*.

But they are all ouercome and deſtroyed, and that old Serpent himſelfe is caught, and together with his Inſtruments, the Beaſt, and the falſe Prophet is caſt into hell fire, to bee tormented for euer. And this is the ſumme and principall drift of this Chapter.

It containeth fiue principall things, as it were the fiue parts thereof.

The firſt is, the binding and chayning vp of Satan, by our Lord Ieſus, for the ſpace of a thouſand yeeres. Ver. 1.2.3.

Ver. 4.5.6. The ſecond is, the flouriſhing of the Church, during the time of ſatans captiuity.

Ver. 7.8.9. The third is, the looſing of Satan after the thouſand yeeres expired, and the wofull effects thereof.

Verſe 10. The fourth is, the caſting of the Diuell into a lake of fire and brimſtone, where the beaſt and falſe prophets were.

Ver. 11.&c. The fift is a glorious deſcription of the laſt iudgement, wherein euery man ſhall be iudged according to his workes.

The Text.

Verſe 1. *AND I ſaw an Angel come down from Heauen, hauing the key of the bottomleſſe pit, and a great chaine in his hand.*

Verſe 2. *And hee tooke the dragon that old Serpent, which is the Diuell and Satan, and bound him a thouſand yeeres.*

Verſe 3. *And caſt him into the bottomleſſe pit, and he ſhut him vp, and ſealed the doore vpon him, that hee ſhould deceiue the people no more, til the thouſand yeeres were fulfilled: ſo after that he muſt be looſed for a little ſeaſon.*

This Angell here ſpoken of, is our Lord Ieſus, who is therfore ſaid to haue the key of the bottomleſſe pit, becauſe he hath power and

and authority ouer hell and death, as wee haue heard before.

By the chaine in his hand, is meant the doctrine of the Goſpell.

The time when Satan was thus taken and bound was, when Chriſt firſt preached the Goſpell, and his Apoſtles after him, to all Nations.

The cauſe why he was bound and chained vp, was, for that he had a long time ſeduced all Nations, and raigned as King and Lord ouer the Gentiles, and greatly ſeduced the Iewes alſo.

The time of his impriſonment is ſet down, to be a thouſand yeeres, that is, all the time from the preaching of Chriſt and his Apoſtles, vntill *Gregory* the ſeuenth, and other monſtrous Popes, which did let Satan looſe againe. Which ſpace of time is geſſed by the learned, to be a thouſand yeeres, or thereabouts. But here it is to be obſerued, that this binding of Sathan, it is not to be taken ſimply and abſolutely, as though Satan was ſo bound and chained vp, for this thouſand yeere, that he could not ſeduce at all, or doe no miſchiefe at all, after the preaching of the Goſppll by Chriſt, and his Apoſtles? I ſay this is not to be taken ſimply, but after a ſort,

ſort, that is, that he could not ſo generally and vniuerſally ſeduce all Nations, as he had in former time, before the comming of Chriſt. For otherwiſe it is well knowne, that euen after Chriſts time, he did greatly perſecute the Church, bring in many errors and hereſies, and harden and blind many mens hearts: but yet all this was nothing, in compariſon of that which he had wrought in former ages, when he was euen as it were the God of the World, and the Gentiles worſhipped him as God, as the Apoſtle
1. Cor. 10. teacheth, *that all the worſhip of the Heathen Nations, was the worſhip of Diuels.* And a-
Act 14.16. gaine, *that God in times paſt ſuffered all the Gentiles to walke in their owne wayes.* And then was Satan a great Prince indeed. But
Luk. 10 18 now commeth a chaine for him: for Chriſt preacheth the Goſpell, and ſendeth forth his Diſciples with power, and thereupon ſaith, *I ſaw Sathan fall downe like lightning:* For the preaching of the Goſpel, beateth downe the Kingdome of Satan and Sinne.

Moreouer it is to bee noted, that notwithſtanding all Satans power and might, craft and ſubtiltie, yet this Angell which hath the Key of the bottomleſſe Pit, doth apprehend

apprehend him and ſhut him vp, and ſeale the dore vpon him: ſo that hee cannot get abroad to ſeduce ſo generally as in former time.

But Saint *Iohn* ſaith, that *after a thouſand yeeres, he muſt be loaſed for a little ſeaſon:* that is, the time wherein the great Antichriſt ſhould beare the ſway: which was ſome 4. or 5. hundred yeeres. For the Goſpel did preuaile in ſome meaſure in the world, a thouſand yeeres after Chriſt, and the principles & grounds of true religion continued in the Church, vntil the ful looſing of Satan, though with many blots, corruptions, and abuſes. For after the firſt 600. yeeres, the cleere ſincerity of the truth was much dimmed with errors and hereſies, but yet the mainegrounds did remaine till the full expiration of the thouſand yeeres. Now we know that the Goſpell hath beene preached in theſe laſt dayes, aboue threeſcore yeeres. Therefore it followeth, that the ſtrength of Popery continued not much aboue fiue hundred yeeres; Which heere the Holy Ghoſt for our comfort, calleth a little ſeaſon: of which wee haue heard before, and therefore I doe here omit it. Cha. 11.2.

And I ſaw ſeates, and them that ſate vpon them, Ver. 4.

them, and iudgement was giuen vnto them. And I ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus, and for the Word of God, and which did not worſhip the Beaſt, neither his Image, neither had taken his marke vpon their foreheads, or on their hands, and they liued and raigned with Chriſt a thouſand yeere.

Ver. 5. *But the reſt of the dead men ſhall not liue againe, vntill the thouſand yeeres be finiſhed: this is the firſt reſurrection.*

Ver. 6. *Bleſſed and holy is hee that hath part in the firſt Reſurrection. For on ſuch the ſecond death hath no power. But they ſhall be the Prieſts of God, and of Chriſt, and ſhall raigne with him a thouſand yeere.*

Here now is ſet forth the eſtate of the Church militant, for the ſpace of the thouſand yeere, wherein Satan was chained vp. For it is ſaid here, that the Church did grow and flouriſh: yea, and greatly exerciſe her power and authority, during that time. And therefore Saint *Iohn* ſaith, that *he ſaw ſeates, and they ſate vpon them, and iudgement was giuen vnto them.* Whereby he meaneth, that the Apoſtles and their ſucceſſors, had their Chaires, Seates, and Conſiſtories, wherein they did both preach the Word, and

and execute the Church cenſures: as the Scribes and Phariſies before had ſit in the Chaire of *Moſes:* and I take it, the latter part of the fourth Verſe, is to be referred to the firſt clauſe, to wit, that *the Church did liue and raigne with Chriſt, a thouſand yeeres.* Which is not to be vnderſtood of the Church triumphant, as ſome do take it, and all the reſt of this fourth Verſe, but of the flouriſhing eſtate of the Church militant, during the time of Satans captiuity: for all the faithfull do after a ſort liue and raigne with Chriſt, euen here in the earth, when they ouercome the world by faith, and ſubdue Satan and ſin, by the power of graee.

Now where it is ſaid, that *Iohn ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus &c.* It is to be vnderſtood of thoſe, which in the time of the perſecuting Empire, and growing of the Papacy, were ſlaine for the truth. For the ſecond Beaſt, which is the dominion of Popes, raigning not in thoſe thouſand yeeres, in the which Satan was bound, but yet did grow by degrees towards their height, and vſed great tyrany againſt the Seruants of God, before Satans full looſing.

The *Chiliaſts* or *Millinaries*, doe fondly gather

gather from this Scripture, that after the ouerthrow of Antichriſt, the Lord Ieſus would come and raigne with the faithfull here a thouſand yeeres vpon the earth, and that in this time, that Chriſt did ſo raigne, as a great and glorious King vpon the earth, his ſubiects ſhould enioy all manner of earthly pleaſures, and delights. This fooliſh error is confuted by the words that follow in the Text, as we ſhall ſee afterward.

Whereas he ſaith, *the reſt of the dead ſhall not liue againe*. It is to be vnderſtood, of ſuch as were ſpiritually dead, that is, ſuch as deſpiſe the Goſpell, which was preached thoſe thouſand yeeres, and were not thereby reuiued and quickned vnto eternall life, but did ſtill remaine, as men dead in ſinnes, and treſpaſſes.

Therefore the meaning of Saint *Iohn* is, that as in the thouſand yeers many that heard Chriſt and his Apoſtles, and their ſucceſſors, were raiſed vp from the death of ſinne, to the life of righteouſneſſe, ſo many others were not quickned by their doctrine, but ſtill dwelt in their ſinnes, whom hee calleth the *reſt of the dead*: and he ſaith, *theſe ſhall not liue againe*, meaning the life of God, or the life of grace: and whereas he

he addeth *vntill the thouſand yeeres be finiſhed*, he meaneth neuer, or not at all, for ſo the word *vntill*, is often taken in the Scriptures: and it is ſure, that after the expiration of the thouſand yeeres, they did not liue the life of God, and the life of the ſpirit. For then the diuel was let looſe vpon the world, to worke his pleaſure, and to ſeduce with all efficacy of errour and iniquity.

Whereas it is ſaid, *this is the firſt reſurrection*, he meaneth the riſing from ſinne, to the life of righteouſneſſe, which was in the the thouſand yeeres of the Goſpels preaching, and therefore he addeth, *that hee is bleſſed that hath part in the firſt reſurrection, &c.* and ſaith, *that all ſuch ſhall raigne with Chriſt a thouſand yeeres.* Which is meant of the raigne of the faithful euen vpon earth, for the ſpace of that thouſand yeeres, in which Satan was bound: but yet excludeth not their eternall glory in the Heauens.

And when the thouſand yeeres are expired, Ver. 7.
Satan ſhall be looſed out of his priſon.

And ſhall goe out to deceiue the people, which Ver. 8.
are in the foure corners of the earth, euen Gog *and* Magog, *to gather them together to battaile, whoſe number is as the ſand of the Sea.*

And

Ver. 9. *And they went vp vnto the plaine of the earth, and they compaſſed the Tents of the Saints about, and the beloued City: But fire came downe from God out of Heauen, and deuoured them.*

Now Saint *Iohn* telleth vs, that after the determination of the thouſand yeeres, Satan ſhall be let looſe vpon the World, for their vnthankefulneſſe, and contempt of the Goſpell, to ſeduce and deceiue, euen as much as euer he did. No maruell therefore, that the two great and monſtrous Hereſies of Popery and Mahometry, did now begin mightily to grow and increaſe in the World. For what other thing can bee looked for, after this letting looſe of Satan.

But we are to obſerue, that as Satan was bound by degrees, through the Miniſtery of Chriſt, and his Apoſtles, and their immediate ſucceſſors, ſo alſo he was looſed by degrees, by the preuailing of Hereſies, till the great Antichriſt was hatched, and brought into the poſſeſſion of his curſed Chaire. For Satan was not fully looſed, till the yeere of our Lord 998. At what time *Silueſter* the ſecond came to be Pope, who was in league with the Diuell. Stories doe report, that at his death he called for the Cardinals, and con-

confeſſed that he had familiarly with the diuell, and how he had giuen himſelfe vnto him body and ſoule, ſo that he might come to the Papall dignity.

After him ſucceeded ſundry other Popes, which were notorious monſters, ſome of them murderers, ſome poyſoners, ſome ſorcerers, ſome coniurers. By whom the diuell was fully looſed, all light of the Goſpell, and true religion being in a manner cleane put out, and moſt abhominable Idolatry, and all manner of villany ſpreading ouer the face of the earth, and there S^t. *Iohn* ſayth, *that Sathan being fully looſed, hee went forth to deceiue the people, which were in the foure corners of the earth, euen Gog & Magog*, &c. This ſeducing by Satan, here ſpoken of, is the ſame with that which is ſpoken cha. 13. onely this excepted, that this of *Gog* and *Magog* is more generall. We reade there how all Nations, kindreds, and tongues, were made to worſhip the image of the beaſt, and to receiue his marke; but that is to be extended no further then to thoſe Kingdomes which were ſubiect to the papacy.

But here by theſe armies of *Gog* and *Magog*, are vnderſtood all the chiefe enemies of the Church, in theſe laſt daies, ſince the loo-

ſing of Satan, both open and ſecret, both Turk and Pope for the Turk is an open enemy: the Pope a more cloſe enemy. *Gog* ſignifieth *couered*, *Magog vncouered*, whereby is noted the Turke. For the Pope commeth couered vnder the name of *Chriſt*, & *Chriſts* Vicar, *Peters* ſucceſſor, &c. But the Turke commeth vncouered, for he openly denieth, and impugneth Chriſt.

Moreouer the names of *Gog* and *Magog*, are here ſet downe, to note of what countries theſe chiefe enemies ſhould ſpring: to wit, out of *Scuthia*, *Syria*, *Arabia*, *Italy*, *and Spaine*. For *Magog*, was the ſon of *Iapheth*, *Gen.*10. ver. 2. of whom came the Scythians. *Gog* was the name of a great Captaine in the leſſer *Aſia*, which built a City, and named it after his owne name *Gogkartah*, that is, the City of *Gog*. And it is put in the Propheſie of *Ezechiel*, for the whole region of the leſſer *Aſia*, and *Syria*. Whereby the prophet did foretel, that the great enemies of the Church ſhould ariſe out of thoſe coaſts, As in very truth they did, for out of *Egypt*, *Scithia*, *Syria*, and the leſſer *Aſia* did ſpring vp *Ptolomeus*, *Sileucus*, *Antigonus*, *Caſſander* and the reſt of *Alexanders* poſterity, which vexed and oppreſſed the Iewes, by the ſpace

of

of 294. yeares, euen vntill the comming of the Messias, at what time the deuided Greek Empire was ouerthrowne, and translated to the Romans.

Furthermore it is to be noted, that the Prophet *Ezechiel* saith, *that Gog is the chiefe Prince of Mesech and Tuball.* By *Mesech* he meaneth *Arabia*, and by *Tuball Italy*, and *Spaine:* noting thereby the Countries and Kingdoms from whence the great persecutors of the Church, from the returne out of the captiuity of *Babylon*, vntill the comming of the *Messias* should arise. For assuredly those enemies, were collected of diuers nations, but serued chiefly vnder the princes of *Asia* the lesser, of *Syria*, and of *Scythia*. Now then to conclude: *Gog* and *Magog* in *Ezechiel*, are put for these princes of those countries, which were the chief captaines in gathering great and mighty armies vnto battail, against the children of *Israel*, after they were come out of captiuity of *Babylon*. And the prophet therin one sum vnder the armies of *God* and *Magog*, comprehendeth al the enemies that fought against them frō time to time, after the captiuity, vnto the comming of Christ. And now for the application of this, vnto the enemies of the church

vnder the Goſpell, we muſt firſt note, that through this booke, the figures and phraſes of ſpeech are taken out of the law and the Prophets. Now therefore when the Lord would ſet forth in one ſumme all the enemies of the Church, which Satan muſtereth after the time of his looſing out of priſon, before the comming of Chriſt to iudgment: there is no one place more fit, to ſet forth all theſe armies, then thoſe armies of *Gog* and *Magog*, and therefore the names, euen *Gog* and *Magog*, are here brought in, to ſet forth theſe huge armies of the Turke, and of the Pope, and of all the enemies of the Church in theſe laſt daies, which ſhould gather themſelues to battaile, being in number, as the ſand of the ſea; as S. *Iohn* ſaith, *yea did couer the whole face of the earth with their multitudes, & compaſſe the tents of the Saints about, and the beloued City*, that is, did make warre againſt the Church and people of God, which in compariſon of them, were but as a few tents, or ſome little City. But mark what followeth, and conſider the iſſue of the battaile. The holy Ghoſt ſayth expreſſely, that *fire came downe from God out of Heauen, and deuoured them.* Which doth plainely ſhew that the armies of *Gog* and

and *Magog*, though neuer ſo huge, ſhall be deſtroyed by the fire of Gods wrath.

Now from this I gather, that as the armies of the Pope ſhall go downe ſtill more and more, as formerly hath bin ſhewed, and as experience in many yeares good ſucceſſe, both in *Ireland*, *Netherland*, and againſt *Spaine* alſo, hath partly proued, (Gods moſt holy name be prayſed) ſo alſo the armies of the Turke ſhal be ouerthrowne, ſo far forth as they fight againſt the true Church, or at leaſt be ſo kept backe, that they ſhall not be able to compaſſe the tents of the Saints, as we ſee & feele this day, God be thanked,

And the Diuell that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt, and that falſe prophet are and ſhall be tormented, euen day and night, for euermore. Verſe 10.

Here is ſet downe the Diuells doome: to wit, that he ſhalbe caſt downe into the infernal pit, as well worthy both for his ſeducing all nations, and ſtirring vp the armies of *Gog* and *Magog*, againſt the Church, euen to roote it vp, if it were poſſible.

Therefore S. *Iohn* telleth vs, that forasmuch as he is the author of all miſchiefe, & he that hath ſet all the reſt a work, therefore

both he and his inſtruments the beaſt, and the falſe prophet, *Gog*, and *Magog*, ſhall all drinke of the ſame cup of Gods eternall wrath, and be all throwne downe together into one cloſe priſon, which is that gaſping gulfe and infernall lake, that burneth with fire and brimſtone, for euer.

Loe then, what ſhall be the end of the diuell, the Pope, the Turke, the Emperour, the King of *Spaine*, the Cardinals, and all other the diuells inſtruments, which here in earth hath perſecuted the Church, and compaſſed the tents of the Saints, and the beloued City.

Now after all this in the fiue laſt verſes, Saint *Iohn* entreth into a liuely and cleere deſcription of the laſt iudgmeut. Firſt noting the terror and maieſty of the Iudge himſelfe, in this, that *from his face both Heauen and earth fled away*: that is, no creature ſhall be able to endure his angry countenance, in that day: and yet withall ſetting downe the purity and vprightneſſe of his iudgement and iudgement ſeat, calling it a *a white Throne*. And after this, the general citing and perſonal appearing of al men before him of what degree, eſtate, or condition ſoeuer. For both *death & hell, ſea and graue did deliuer*

Verſe 11.

Ver. 12.

deliuer vp their dead. And all without exception, came to iudgment. And the bookes of their consciences were opened, (for euery mans work is ingrauen vpon his conscience, as it were in letters of brasse, or with *the point of a diamond*, as the Prophet speaketh.) *And they were iudged of those things which were written in the bookes, according to their workes, and according to the testimony of their owne consciences.* Ier. 17. 2. Verse 13. *And death and hell*, that is, all the heires of death and hell, euen all the society of reprobates, both Papists, Atheists, and all vnbeleeuers, *yea, whosoeuer were not found written in the booke of life, were cast into the lake of fire*, which is the second death. Verse 14. Verse 25. Now, here I would haue it diligently obserued, that the holy Ghost hath three seuerall times in this booke described the last iudgment, to wit, in the latter end of the 11. ch. in the latter end of the 14. chap. and now in the latter end of this chap. And moreouer I would haue the order and causes of these descriptions well weighed. For in the 11. ch. hauing before described the kingdome of the Pope, and the Turke, with their ouerthrow, and also the preaching & preuailing of the gospel in these last daies, he commeth to describe the last iudgement. In the 14.

Chapter hauing ſet downe, *that the euerlaſting Goſpell ſhould bee plentifully preached in this laſt age, and the ouerthrow of Babylon*, immediately following, forthwith hee proceedeth to the diſcription of the laſt day: In this Chapter hauing before concluded of the vtter ouerthrow of *Rome*, of the beaſt, and falſe prophet, of *Gog* and *Magog*, and all aduerſary power, at length he proceedeth to this deſcription of *Chriſts* ſecond comming, which we haue heard of. And out of all this, I do gather, that the vtter ouerthrow of the Pope, and all his adherents, ſhalbe in this life, a little before the comming of *Chriſt* vnto iudgement.

CHAP. 21.

AS we haue heard before of the vtter ouerthrow of the beaſt, and the falſe prophet, and all their adherents, and alſo of the euerlaſting condemnation of the dragon, that old ſerpent, which ſet them al a worke. So now in this Chapter, we are to heare of that moſt happy and bleſſed eſtate, which the faithfull ſhall dwell in for euermore: ſo that the maine drift of this Chapter is, moſt fully

fully to deſcribe that infinit glory and endles felicity, to the which all the 144000. that is, all the Elect of God, ſhall bee aduanced, when both the beaſt, and all that haue receiued his marke, ſhall be caſt downe into the infernall Lake.

This Chapter may very fitly be deuided into foure parts.

The firſt, is a deſcription of the renouation of the world, and the reſtauration of the creature. Ver. 1.

The ſecond is, a laying forth of the moſt glorious eſtate of the Church, when it ſhall be freed from all miſery. Ver. 2. 3. 4.

The third is a Protection from God himſelfe, concerning the renouation of all things, the felicity of his Elect, and the endleſſe paine and torment of all Reprobates. Ve. 5. 6. 7. 8

The fourth is, a liuely deſcription of the very Kingdome of God, and the vnſpeakeable ioyes of Heauen, vnder the figure of a great City, called the holy Ieruſalem. Which City is heere moſt glorioufly deſcribed of his Walls, Gates, Foundations, Streetes, height, length, bredth, brightneſſe, matter, forme, perſons, and inhabitants. Ver. 9. 10. 11. 12. 13. 14. &c.

The

The Text.

Ver.1. *AND I ſaw a new heauen, and a new earth, for the firſt Heauen and the firſt Earth were paſſed away, & there was no more ſea.*

Ver.2. *And I* Iohn *ſaw the holy City new Ieruſalem, come downe from God out of Heauen, prepared as a Bride trimmed for her huſband.*

Ver.3. *And I heard a great voice out of heauen, ſaying, behold the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall be their God.*

Ver.4. *And God ſhall wipe all teares from their eies, and there ſhall bee no more death, neither ſorrow, neither crying, neither ſhall there be any more paine. For the firſt things are paſſed.*

By *a new Heauen, and a new Earth*, is meant the renued eſtate of Heauen & earth, after this life in their quality, not in their ſubſtance. For we doe beleeue according to the Scripture, that this viſible Heauen, and this viſible Earth ſhall continue for euer, as touching their matter and ſubſtance. But ſhall be greatly altered and changed in condition, and quality. For Saint *Peter* ſaith, *we looke for new Heauens, and a new earth,* 2.Pet.3.

accor-

according to his promiſe, wherein dwelleth righteouſneſſe, that is, ſuch Heauens, and ſuch a earth, as is free from all corruption and ſin. Which thing alſo the Apoſtle Saint *Paul* doth plainely teach, ſaying, that *the creature doth feruently expect, when the ſonnes of God ſhall be reuealed*, that is, when Gods children ſhall be made knowne to be as they are, the very heires of infinite glory, which in this life doth not appeare. And he yeeldeth two reaſons of this deſire of the creature: one is, becauſe in the meane time it is ſubiect to vanity and corruption: the other is, that then it ſhall be free from both. And for this cauſe the Apoſtle ſaith, that *the creature groneth with vs, and earneſtly deſireth, and longeth after that day, wherein it ſhall be ſet free from the bondage of corruption*, and redintigrated and reſtored to that priſtinate eſtate, wherein it was before the fall. But whether this is to bee vnderſtood of Heauen and Earth onely, or of Heauen and Earth with their adiuncts and particular creatures, I will not here goe about to diſcuſſe: howbeit I doe greatly incline to their opinion, which hold, that Heauen and Earth, with all their furniture being redintigrated and reſtored to their firſt eſtate, ſhall remaine for euer, to

Rom. 8. 19.

Rom. 8.

ſet

ſet forth the glory of the Creator, and for that vſe of glorified men, which now the Angels haue of them.

Cha.46. Cha.8.8. Cap.13.2. Now wheras Saint *Iohn* addeth, that *there ſhall be no more Sea.* He meaneth that there ſhall be no more any troubleſome and confuſed eſtate of this world, no more broiles, waues, tempeſts, and ſtormes, as it falleth out in this life. For the word *Sea* is ſo taken twice or thrice before.

By *the holy City, new Ieruſalem*, he meaneth the Church triumphant, which therefore is ſaid *to come downe from God out of Heauen*, becauſe it hath all his newneſſe Ver.3. and holineſſe from God and from Heauen, whereby it is now prepared and made ready to bee married vnto Chriſt, *euen as a Bride tricked and trimmed vp for her Huſband.* And for this cauſe Saint Iohn *heareth a voyce from Heauen, ſaying, the Tabernacle of God is with men, and hee will dwell with them, and they ſhall be his people, and hee will* Ver.4. *be their God.* Meaning thereby that Ieſus Chriſt will keepe houſe with his glorified Spouſe, and be at bed and bourd with her for euer in the Heauens, at what time *ſhee ſhall be freed from all teares, woe, and miſery*, as the next Verſe declareth, yeelding alſo a reaſon

reaſon hereof, which is, *that the firſt things are paſſed*, that is, the ſtate wherein the World is now, being ſubiect to many afflictions, temptations, vanities, and corruptions.

And he that ſat vpon the Throne ſaid: Behold I make all things new, and he ſaid vnto me. Write: for theſe words are faithfull and true. Ver.5.

And he ſaid vnto mee, it is done, I am Alpha and Omega, the beginning and the end. I will giue to him that is a thirſt, of the Well of the Water of Life freely. Ver.6.

He that ouercommeth ſhall inherit all things, and I will bee his God, and he ſhall be my Sonne. Ver.7.

But the fearefull and vnbeleeuing, and the abominable, and Murtherers, and Whooremongers, and Sorcerers, and Idolaters, and Lyers ſhall haue their parts in the Lake which burneth with fire and Brimſtone, which is the ſecond death. Ver.8.

Here the omnipotent God, which ſitteth vpon the moſt glorious Throne, doth proteſt, that he will make all things new, that is, reſtore the world to that excellent eſtate wherein it was before *Adams* fall, and his Elect to a ſtate and condition farre more excellent

cellent in Heauen: for the greater certainty and aſſurance of it, willeth and commandeth Iohn *to write it, and record it as a thing*
Ver.5. *moſt certaine and infallible*, and to ſet it downe as a thing already done. For things to come which are decreed in the counſell of God, are as certaine, as if they were paſt: for God cannot erre, alter, nor change, and therefore he ſaith, *I am Alpha and Omega*, the firſt and the laſt, the vnchangeable, and
Ver.6. immutable God. And addeth, *that he will giue freely to euery one that is a thirſt, of the Well of the Water of Life*, that is, without all regard of our deſarts, he will giue to euery one, that earneſtly ſeeketh after Heauen and heauenly things his full fill thereof. And moreouer, *that whoſoeuer ouercommeth*, in
Ver.7. the ſpirituall battaile, *ſhall haue the full fruition of all good things*, both in this life, and the life to come, as hauing ſpeciall right and intereſt therein through *Chriſt*, *God being his Father, and he his Sonne, and Heyre*. But on the contrary, hee willeth it to be written and recorded as a thing moſt certaine and
Ver.8. ſure, *that all Reprobates, all Atheiſts, worldlings, and all vnbeleeuers ſhall haue their part and portion in the Lake which burneth with fire and brimſtone for euer.*

And

And there came vnto mee one of the ſeuen Angels, which had the ſeueu Vials, full of the ſeuen plagues, and talked with mee, ſaying, I will ſhew thee the Bride the Lambs wife. Ver. 9.

And hee carryed mee away in the Spirit to a great and an high Mountaine, and ſhewed me that great City, that holy Hieruſalem, deſcending out of Heauen from God. Ver. 10.

Hauing the glory of God, and her ſhining was like vnto a ſtone moſt precious as a Iaſper ſtone, cleere as Chriſtall.

Heere one of the Angels mentioned in the Ver. 11. ſixteenth Chapter, which had a Viall full of Gods wrath, Talketh with *Iohn*, and telleth him that *hee will ſhew him the Bride the Lambs wife*: that is, the triumphant Church in her glorified eſtate, being vnited and married vnto Chriſt, in the Kingdome of glory. And therefore Saint *Iohn* ſaith, that *this Angell carryed him away in the Spirit, to a great and high Mountaine, and ſhewed him that great City Holy Ieruſalem, &c.*

We read in the 17. Chapter, that *when this Angel ſhewed Iohn the Whore of Babylon, he carryed him away into the Wilderneſſe in the ſpirit*: becauſe the Whore of Babylon ſhould

ſhould make the Church barren and deſolate, as the Wilderneſſe. But now that hee is to ſhew him the Spouſe of Chriſt in her glory, and to deſcribe the euerlaſting *Ieruſalem, he carrieth him in the Spirit vnto a very high Mountaine*, that hee might take a ſight of it, as *Moſes* was carried vp to the top of Mount *Nebo*, that from thence hee might take a view of the holy Land. Which teacheth, that none can take a right view of Heauen and heauenly things, but only ſuch as flye an high pitch, and mount farre aboue this earth in holy affections, and heauenly contemplation.

Moreouer Saint *Iohn* telleth vs, that aſſoone as he tooke a ſight of this new Ieruſalem, far paſſing all *Sinai* ſights: forthwith he eſpyed in it the *very glory of God*. If hee had ſaid, he had eſpyed the glory of an Angell, it had beene more. But that hee eſpieth the very glory of God, it is moſt of all. For who can conceiue or expreſſe, what the glory of God is, being infinite. The Apoſtle ſaith, that *God dwelleth in vnacceſſible Light*, or ſuch Light as none can approach vnto.

Then this is one word for all, touching the beauty and ſuper-excellency of the new Ieru-

Ieruſalem, that it comprehendeth in it the very glory of God: but yet for amplyfications ſake, it is compared to a *Iaſper ſtone*, for neuer fading greenneſſe: and to a *Chryſtall ſtone*, for bright ſhining and glittering for euer.

And had a great wall & high, and had twelue gates, and at the gates twelue Angels, and the names written which are the twelue tribes of the children of Iſrael. Verſe 12.

On the Eaſt part there were three gates: and on the Northſide three gates: on the Southſide three gates, and on the Weſtſide three gates. Verſe 13.

And the wall of the City had twelue foundations, and in them the names of the Lambs twelue Apoſtles. Verſe 14.

Now Saint *Iohn* proceedeth to the deſcription of the wall and gates of this great City. This we all know, that a ſtrong wall ſerueth for the ſafety and defence of a City, and for the ſecurity of ſuch as dwell in it. For if it be ſo high that none can ſcale it, & ſo thicke that none can batter it, then it is indeed impregnable, and the Citizens in great ſecurity. But the wall of Heauen is ſo high, as none can ſcale it, as it is ſet downe in this 12. ver. and ſo thick, that no double Cannon

can pierce it as appeareth verſe 17. therefore all the inhabitans of this new *Ieruſalem* are out of all feare of dangers.

Moreouer this City hath *twelue gates*, to ſignifie an hard acceſſe for enemies to break in: and an eaſie paſſage, for the Citizens themſelues to go in and out. And at thoſe twelue gates *twelue Angels*, at euery gate *an Angell*, as it were a porter, to ſee that none be let, but the true Citizens, and free deniſons, and ſuch as haue to do there, which are here named to be *the twelue tribes of Iſraell*, that is, all the elect of God, both of the Iewes and Gentiles.

Moreouer it is ſayd, that there were *three gates on euery ſide of the City, both Eaſt, Weſt, North, and South*, to note, that out of all quarters of the earth, the redeemed ſhould be gathered, and as our Sauiour ſaith, *many ſhall come from the Eaſt, and the Weſt, the North, & the South, and ſit down with Abraham, Iſaac, and Iacob, in the Kingdom of God.* So that it is not materiall, what country or nation a man is of, whether *Engliſh, Scotiſh, French*, or *Spaniſh*, ſo he be a beleeuer; for then he ſhal be ſure to be let in, at one gate, or another, either at the *Eaſtgate*, or the *Weſtgate*, the *Northgate*, or the *Southgate*. Moreouer

Math. 8.

ouer the wall of this City, *hath twelue foundations*, that is to say, it is surely founded. *And in euery gate, the name of an Apostle, so that all the gates had the names of the Lambes twelue Apostles*, to signifie, that the groundsell and foundation of this City, is laid vpon *the doctrine of the Apostles & Prophets, Iesus Christ himselfe being the chiefe corner stone.* Ephe. 2.

And he that talked with me, had a golden reed, to measure the City withall, and the gates thereof, and the wall thereof. Verse 15.

And the City lay foure square, and the length is as large as the breadth of it, and he measured the City, with the reede twelue thousand furlongs, & the length & the breadth and the height of it are equall: Verse 16.

And he measured the wal thereof, an hundred forty and foure cubits, by the measure of man, that is, of the Angell. Verse 17.

Now S^t. *Iohn* telleth vs, that *the Angell which talked with him had a golden reede to measure both the City and the gates and walls thereof.* Measuring with reeds was a thing of great vse in ancient time, as wee reade in the prophesie of *Ezechiel* and *Zachary*, & as we heard before in the 11. ch. But because all things belonging to this celestial *Ierusalem*, are superexcellent and glorious,

therefore the very meaſuring rod and reed, is of pure Gold. This great and glorious City is ſaid *to lie foure ſquare*, to note vnto vs, that it ſtandeth faſt, and vnmoueable, for round things are eaſily rolled and moued, this way or that way, hither and thither. But ſquare things are not apt to role or moue. This euerlaſting *Ieruſalem* therefore lieth foure ſquare, becauſe it can neuer be moued, but ſtandeth faſt for euer. As the Apoſtle ſaith:

Heb. 12. 28 *Seeing we receiue a kingdome which cannot be ſhaken, let vs haue grace whereby we may ſo ſerue God, that we may pleaſe him with reuerence and feare.*

The Angell with his Golden meaſuring rod, meaſureth the ſquare ſides of the City, both the length, breadth, height and depth of it, and findeth each of them to be 12000 furlongs, which after eight furlons to the mile, maketh in our account 1500. miles, and ſo the whole ſquare of this great City, commeth to ſixe thouſand miles, which is a goodly compaſſe, and noteth vnto vs the great largeneſſe of Gods Kingdome, and that there is romth inough for all the inhabitants thereof. Yea, moſt pleaſant and commodious roomes, as our Lord Ieſus ſaith: *In*

Iohn 1. 4. *my Fathers houſe are many dwelling place. If*

it

it were not so I would haue told you, for I go to prepare a place for you.

After this, he measureth the thicknesse of the wall, and findeth it to be an hundred forty and foure cubits long, which after our common account of two cubits to a yard, a mount to seuenty and two yards, which is a iolly thicknesse, euen so thicke as no Cannon can pierce, and therefore altogether inexpugnable, as hath bin sayd before.

And the building of the wall of it, was of Iasper, and the City was pure gold, like vnto cleere glasse. Verse 18.

And the foundations of the wall of the City was garnished with all manner of pretious stone: This first foundation was Iasper, the second of Saphire, the third of Chalcedony, the fourth of an Emeraud, the Verse 19.

fift of a Sardonix, the sixt of a Sardius, the seuenth of a Chrysolite, the eight of a Beryll, the ninth of a Topaze, the tenth of a Chrysophrasus, the eleuenth of a Iacinth, the twelft of an Amethiest. verse 20.

And the twelue gates were twelue pearles, and euery gate is of one pearle, and the streete of the City is pure gold, as shining glasse. verse 21.

As we haue heard of the forme of this goodly City: ſo now we are to heare of the matter of it, that is to ſay, of what ſtuffe it is made. Firſt S^t. *Iohn* telleth vs, that the whole City is of moſt pure and glittering Gold, like vnto Glaſſe: and that the wall was of *Iaſper* moſt greene and flouriſhing, and alſo that the very foundation of the Wall was beautified and adorned with twelue ſundry kinds of pretious ſtones, which he reckoneth vp. We count it a great matter here below, to compaſſe and cloſe in our houſes, with a wall of Bricke, and none can do it but men of place: but alas, what is that to this wall? What is Brick to pretious ſtones: and Pibbles, to Pearle. But S^t. *Iohn* addeth, that the gates were of Pearle, and the ſtreete of the City of pure gold: Oh how braue, how beautifull, how glorious, how glittering, how gorgerous, how admirable, a City is this! for if the gates be of pearle, and the ſtreetes of gold, then what are the inner roomes, what are the dining chambers, and what are the lodging roomes. But here we may not groſſely imagine, that the Kingdom God is of ſuch mettall and matter indeede, as is here deſcribed. But the holy Ghoſt would giue vs ſome taſt of it, and after a ſort ſhad-

ſhaddow out vnto vs vnder theſe things which are in moſt pretious account amongſt men, what the glory and excellency of the immortall kingdome is. For otherwiſe there is no compariſon betwixt gold, pearle, and pretious ſtones, and thoſe heauenly, inuiſible, and immortall things which we looke for, and hope for thorough Chriſt: which in very deed are ſo great, ſo glorious, and ſo vnconceiueable, that gold, pearle, and pretions ſtones, are ſcant ſo much as any ſhew, ſhaddow, or reſemblance thereof.

And I ſaw no Temple therein, for the Lord God Almighty, and the Lambe, are the Temple of it. verſe 22.

And this City hath no neede of the Sunne, neither of the Moone to ſhine in it: for the glory of God did light it, and the Lamb is the light of it. verſe 23.

And the people which are ſaued, ſhall walke in the light of it: and the Kings of the earth ſhall bring their honour and glory vnto it. verſe 24.

And the gates of it ſhall not be ſhut by day, for there ſhall be no night there. verſe 25.

And the glory and honor of the Gentiles ſhall be brought vnto it. verſe 26.

And there ſhal enter into it no vncleane thing, verſe 27.

neither whatſoeuer worketh abhomination or lies: But they which are written in the Lambes booke of life.

In this new *Ieruſalem there is no Temple*, as was in the old *Ieruſalem:* For there ſhall be no need of any, no need of doctrine, of Sacraments, of prayer, as in the old Temple, wherein the law was taught, Sacraments adminiſtred, ſacrifices offered, and many other rites and ceremonies obſerued.

But Saint *Iohn* ſayth, that *now God and Chriſt ſhall be all in all. They ſhall be the Temple of this moſt holy City.* And all the elect ſhall fully know them, and dwell with them for euer.

And as this City hath no need of any Temple, ſo hath it *no neede of any light either of Sunne or Moone. For the glory of God and the brightneſſe of the Lambe do light it for euer:* whoſe incomprehenſible brightnes doth as far excell the brightnes of the Sun and Moone, as they do excell a little candle at noone day. But it may be demaunded who ſhall dwell in this ſo glorious a City, and in this ſo great a light. Saint *Iohn* anſwereth, that *the people that are ſaued ſhall walke in it:* that is, all the *Iſrael* of God, all true beleeuers, which are happy that

that euer they were borne, that they may come to the poſſeſſion of ſuch a Kingdome, as is here deſcribed. For Saint *Iohn* ſaith, that the reſplendant brightneſſe of this City is ſo great, that *euen the Kings of the earth ſhall bring their glory and honor vnto it.* And alſo, that *the glory and honour of the Gentiles ſhall be brought vnto it.*

Oh how vnſpeakeable is the glory of this City, that Kings ſhall throw downe their Crownes and Scepters before it: accounting all their pompe and glory but as duſt, in reſpect of it. And the magnificence and pompe of all the Potentates of the earth ſhal here be laid downe. And albeit none of the Kings and Nobles of the Gentiles, might bee admitted into the old *Ieruſalem*, yet all of the Gentiles that beleeue, ſhall bee admitted into this new *Ieruſalem*, and made free deniſons thereof for euer. And although the Gates of this Citty alwayes ſtand open both night and day, as not fearing any danger of enemies: *yet no vncleane thing ſhall enter into it, but onely they which are written in the Lambs booke of life.* Thus we ſee how glorioufly the holy Ghoſt hath deſcribed vnto vs, this City of the Saints, and habitation of the iuſt, for euermore.

more. He muſt needs be a very blocke, that is not mooued with the conſideration of this endleſſe felicity. For this City is deſcribed vnto vs, in ſo glorious and admirable a manner, to bring vs into loue with it, and to worke in vs an vnquenchable thirſt and deſire after it. Oh therefore let vs ſpend many thoughts vpon it: let vs enter into deepe meditations, of the ineſtimable glory of it: let vs long till we come to the fingering and poſſeſſion of it, euen as the heyre longeth till he come to the poſſeſſion of his Lands. Let vs thinke euery day tenne, and euery yeere twenty, till we be in poſſeſſion: let vs with the Apoſtle, *ſigh and grone, deſiring to bee clothed with our houſe, which is from Heauen:* Let vs in the meane time caſt away all things, that may hinder vs in our Chriſtian courſe: let vs ſhake off euery burden, and runne with patience, the race that is ſet before vs: let vs as they which proue Maſteries abſtaine from all lets and hindrances. And ſith we ſtriue ſo exceedingly for a corruptible Crowne: how much more ought we for an vncorruptible: For what paines, what coſt, what labour, can be inough for a Kingdome: let vs therefore ſtriue and ſtraine, to get into this golden City, where ſtreetes, walls,

2. Cor. 5. 2.

walls, and gates, and all is gold, all is Pearle: yea, where Pearle is but as mire and durt, and nothing worth. Oh what fooles are they, which depriue themſelues willingly of this endleſſe glory, for a few ſtinking luſts. Oh what mad men are they which bereaue themſelues of a roome in this City of Pearle, for a few carnall pleaſures and delighrs. Oh what bedlames and ſtraught beaſts are they, which ſhut themſelues out of theſe euerlaſting habitations, for a little tranſitory pelfe. Oh what intollerable ſots and ſops are all ſuch, as will willingly bee barred out of his Palace of infinite pleaſure, for the ſhort fruition of worldly lucre and traſh. Let vs therefore in all time to come, make more reckoning of Heauen, and leſſe reckoning of the Earth. Let vs mind heauenly things, and deſpiſe earthly things, let vs preaſe hard, vnto the things that are before, and forget the things that are behind. Let vs ſtriue hard for the price of the high calling of God, and contemne euen the glory of this world.

Chap.

CHAP. 22.

IN this Chapter Saint *Iohn* proceedeth yet more largely, to describe the blessed estate of all Gods Saints in the Kingdome of glory, and the principall scope and drift of this Chapter is yet more to enlarge the ioies of Gods people, after this life, and to ratifie the authority of this Prophesie.

This Chapter containeth foure principall parts.

The first, is an amplyfication of the ioyes of Gods Kingdome. vc. 1.2.3.4.5.

The second, is a confirmation of the authority of this Booke. ver 6.7.8.9.16.19.

The third, is an exhortation both to spread abroad the knowledge of this booke: and also for euery man to prepare himselfe for the comming of Christ vnto iudgement. ve.9.10.&c

The fourth is a feruent desire of the Church, for the second appearing of Christ.

The Text.

Ver.1. *AND he shewed me a pure Riuer of the water of life, cleere as Christall, proceeding out of the Throne of God, and the Lambe.*

ver.2. *In the middest of the street of it, and of either side*

ſide of the Riuer, was the Tree of Life, which bare twelue manner of fruits, and gaue Fruit euery Moneth, and the leaues of the Tree ſerue to heale the Nations with.

And there ſhall bee no more curſe, but the throne of God, and of the Lambe, ſhall be in it, and his ſeruants ſhall ſerue him. ver. 3.

And they ſhall ſee his face, and his name ſhall be in their foreheads. ver. 4.

And there ſhall bee no night there, and they need no Candle, neither light of the Sun: For the Lord God giueth them light, and they ſhall raigne for euermore. ver. 5.

The Angell doth yet further ſhew vnto Iohn a pure Riuer of the water of life. Whereby is ſignified the ouerflowing abundance of good things, which the righteous ſhall enioy, in the Kingdome of glory.

This Riuer is ſaid to *proceed out of the Throne of God and of the Lambe*, becauſe God in Chriſt is the originall of all this life and happineſſe.

Further it is added, *that in the midſt of the golden ſtreete of this new Ieruſalem, and of both ſides the Riuer there was a Tree of Life.* Which repreſenteth Chriſt, now in this heauenly Paradiſe: as in former time it repreſen-

ſented Chriſt in the earthly Paradiſe: and alſo that eternall and bleſſed life, which our firſt Parents ſhould enioy, if they did continue in the obedience of God.

This Tree ſtandeth not in an out-corner of the City, but in the very middeſt of the ſtreete, and of both ſides the Riuer, that all the Citizens of the new Ieruſalem, might haue free acceſſe vnto it, and taſt of the moſt dainty fruits thereof, in great variety: for *it beareth twelue manner of fruits*, that is, in Chriſt all variety of pleaſure and endleſſe delight, is to be found.

This *Tree beareth fruit euery moneth*, as well in Winter as in Summer: for here euery moneth is Autumne, The ſenſe is, that in Chriſt the new and freſh fruits of immortall ioy, without any ſatiety or loathing, are for euer to be found.

The leaues of this Tree are very medicinable and ſanatiue. For *they ſerue to heale the Nations with*, that is, to preſerue them from all diſeaſes & griefes: which argueth a moſt bleſſed life, not ſubiect to ſickneſſe, or any other infirmity. For Chriſt is our neuer-fayling Phyſition, which in this life healeth all our ſpirituall diſeaſes and infirmities. And after this life will preſerue vs in

in perpetuall health and happineſſe.

There ſhall be no more curſe, that is, in the heauenly Paradiſe, we ſhall no more be ſubiect to any curſe, as *Adam* was in the earthly Paradiſe. Which alſo argueth the perfection of happineſſe after this life, and yet for further amplification of this moſt glorious eſtate: it is ſaid, that the Throne of God, & of Chriſt ſhal be erected in the middeſt of this golden ſtreete, and all his choſen people ſhall there accompany him, dwell with him, be alwayes about him, yea and ſerue him without wearineſſe for euer. Yea, all his faithfull worſhippers, ſhall come ſo neere his Throne, *that they ſhall ſee his very Face*, and be rauiſhed with his glory, hauing his Image, his Name, his Wiſedome, and Mercy imprinted *in their foreheads*: yea his vnconceiueable light and glory, ſhall be ſo reſplendent, that there *ſhall bee neither Night nor neede of Candle*: but in his glittering and moſt glorious Chamber of preſence ſhall all his Elect raigne, and triumph with him, for euermore, in infinite felicity: and the very furition of eternall delectation, where ſhall bee mirth without meaſure, and ſolace without ſorrow: as the Prophet ſaith: *in thy preſence is the fulneſſe*

of

of ioy, and at thy right hand there is pleaſure for euermore.

ver.6. *And he ſaid vnto me, theſe words are faithfull and true, and the Lord God of the holy Prophets ſent his Angell to ſhew vnto his ſeruants, the things which muſt ſhortly be fulfilled.*

ver.7. *Behold I come ſhortly. Bleſſed is hee that keepeth the words of the Propheſie of this Booke.*

ver.8. *And I am* Iohn, *which ſaw and heard theſe things, and when I had heard and ſeene, I fell downe to worſhip before the feete of the Angell, which ſhewed me theſe things.*

ver.9. *But he ſaid vnto me, ſee thou do it not, for I am thy fellow ſeruant, and of thy brethren the Prophets, and of them which keepe the words of this Booke: worſhip God.*

In theſe foure Verſes, are foure principall reaſons brought to confirme and ratifie the authority of this Booke.

The firſt of them is the affirmation of the Angell.

The ſecond the authority of the moſt high God.

The third, the Teſtimony of Ieſus, pronouncing them bleſſed, which keepe this Propheſie.

The

THE RVINE OF ROME.

OR,

An Exposition upon the whole REVELATION.

Wherein is plainely shewed and proued, that the Popish Religion, together with all the *power and authority of* Rome, *shall ebbe and decay still* more and more throughout all the Churches of Europe, and come to an vtter ouerthrow euen in this life, before the end of the World.

Written especially for the comfort of Protestants, and the daunting of Papists, Seminary Priests, Iesuites, and all that cursed rabble.

Published by *Arthur Dent*, Preacher of the Word of God at *South-Shoobery* in *Essex*.

Apoc. 18. *verse* 7, 8.

She saith in her heart, I sit as a Queene and am no Widdow, and shall see no mourning.

Therefore shall her plagues come at one day, death and sorrow, and famine: and she shall bee burned with fire: for that God which condemneth her is a strong Lord.

LONDON,
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1612.

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TO THE RIGHT Honourable his very good *Lord*, ROBERT *Lord* RICH: *euerlasting conſolation, and good hope through grace.*

TO bee a father to the fatherleſſe, is properly the vertue of the moſt high, and therefore meete for thoſe who beare his name and office vpon earth. Among whom (Right Honourable) ſeeing it hath pleaſed his Maieſty to count your Lordſhip faithfull, and to put you in ſo high a ſeruice, it ſhall (I aſſure my ſelfe) be matter of reioycing vnto your Lordſhip, to take the Patronage of this poore Orphane, which knoweth not whether to flye for ſuccour, but to you, who did ſo many waies commend your fauour to his late deceaſed Father, that if he had liued to the birth of this his laſt off-ſpring, it was his full purpoſe (as

many [illegible] to haue committed it vnto your Lordships protection, as most meete among many to take this patronage vpon you, that this young Infant growing vp vnder your roofe, may in time effect that indeede, whereof it beares the name, to bee *The ruine of Rome.* To speake of the excellent parts thereof, and of what hope it is like to be in the Church of Christ, I thinke needlesse, and I feare the note of partiality: it shall speake for it selfe, and (I doubt not) will commend to all posterity his worthy fathers memory. Now for my selfe (Right Honourable) being so straightly bound to this duty, in regard of my neere coniunction with my late brother Master *Dent*, and great importunity of his poore Widdow, I was the more willingly drawne hereunto in two respects. The one, to giue some publike testimony of my loue towards him, and reuerence of the rare grace, which we all (who inioyed his sweete society) did continually in our comfort behold in him. Whose learning his labours do shew: whose diligence, yea extreme and vnwearied paines in his ministery publikely, priuately, at home and abroad, for foure and twenty yeeres at least, all our Country can testifie. All which being

ador-

adorned with ſo ſpeciall humility, doe make his name the greater, and our loſſe the more grieuous. I may not leaue out this, which I auow to be as certaine, as it is ſingular, that beſides all other his great labours, hee had (with the Apoſtle) a ſpeciall care of all the Churches night & day, by ſtudy and feruent prayer, procuring the proſperity of Syon, and the ruine of Rome. And to end with his bleſſed end, his life was not more profitable to others, then his death is peaceable to himſelfe: ſcarce a grone to be hard, though his Feuer muſt needes be violent which diſpatched him in three dayes. And hauing made a pithie confeſſion of his faith, this faith, ſaid he, haue I preached; this faith haue I liued in; this faith I doe dye in; and this faith would I haue ſealed with my bloud, if God had ſo thought it good; and tell my brethren ſo: and drawing neere his end, hee ſaid; *I haue fought the good fight, I haue finiſhed my courſe, I haue kept the faith: and now is that Crowne of righteouſneſſe laid vp for mee, the which the Lord that righteous Iudge ſhall giue me in that day*; and ſo gaue vp his laſt breath with theſe words, *I haue ſeene an end of all perfection; but thy Law is exceeding large.*

The other reſpect (my ſpeciall good Lord) for the which I am the more willing to come thus vpon the Stage (though my part be ſmall, full ſutable to my ability) is, that I might be as the mouth of many, to publiſh to poſterity, what high account all that know the truth (among vs at leaſt) do make of your Lordſhip, that I dare ſay not the loynes only, but the ſoules of thouſands doe bleſſe you, and God for you: praying for a rich reward to bee giuen you of the Lord, and that with your ancient predeceſſor honourable *Nehemiah*, the Lord would remember you herein, and wipe not out all the kindneſſe you haue ſhewed on the houſe of your God, and on the Miniſters thereof. For in the zeale of God, and vprightneſſe of my heart, not to giue titles vnto men (which is not my wont) but to prouoke all of like honourable condition to follow your godly practiſe: this I ſay, that as your pure Religion, is the Crowne of your nobility, ſo this is the Crowne of your Religion, that beſides your ordinary preſence in the publike aſſemblies of the Church, your zeale to God, and loue to his people, hath herein eſpecially bin manifeſted to the world, in your continuall care to plant faithfull Preachers in all thoſe liuings

liuings which haue beene in your Lordſhips gift, or which by all your friends you could procure. What is the worthy fruit thereof, cannot indeed bee valued much leſſe by mee now vttered: yet this I ſay with common conſent of all ſound-hearted Proteſtants, that if the true Prophets of God bee the chariots and horſemen of *Iſrael*, then may we refer to this honourable practiſe of your Lordſhip, and of other like Chriſtian Patrones (as to a chiefe meanes vnder God, and vnder the Religious regiment of our gracious ſoueraigne) the ſafety of his Highneſſe perſon, this admirable tranquility of the Realme, that notable ruine of Rome, which is ſo worthily with vs effected, and ſhall bee aſſuredly elſewhere in due time accompliſhed. And to ſay all in few words, to this may wee referre the ſafety of ſoule and body of many thouſands in the land, who though they doe and ſhall liue by faith, yet doth their righteouſneſſe farre exceede the righteouſneſſe of all Popiſh hypocrites both in duty to God, and to their dread Soueraigne our noble King.

Whereupon I may conclude, that I ſcarce thinke of any ſeruice more honourable to God, and profitable to his Church, then this care to bring into the Lords Temple ſuch paine-

painefull labourers as both by life and doctrine do faithfully build vp the ſame. Go on therefore (Right Honourable) and ceaſe not to ſhine out in this darke World with ſuch light of good example: and withall reſt vpon his word, who cannot lie, that you ſhall ſhine in the Kingdome of light, wherein to ſhall enter no vncleane thing: neither whatſoeuer worketh abhomination or lyes, but they which are written in the Lambes booke of life. To which bleſſed inheritance immortall, vndefiled, and that fadeth not, that God of his mercy would bring you, my hearts deſire and prayer is, and ſhall be: and in the meane ſeaſon, that the yeares of your life being multiplied, your life may be full of houour to God, profit to his Church, and comfort to your owne ſoule.

Yours Honors moſt deepely bound,

Ezekel Culuerwell.

The Epiſtle to the Chriſtian Reader.

BEing often requeſted (gentle Reader) and much importuned by ſundry, both learned and godly, to publiſh that doctrine of the Apocalyps, *which diuers of them with liuely voice heard publickely deliuered, I did at laſt, vpon my moſt mature deliberation, yeeld vnto their reaſonable requeſt; I meane the reaſons of their requeſt. Indeede I do ingeniouſly confeſſe, that I am the vnmeeteſt of many, which this age (God be thanked) doth afford, to deale in a matter of ſo great importance, or any wiſe to be imployed in ſo great and honorable a ſeruice as this is. But if I do induſtriouſly vſe my ſmall talent and be found faithfull in a little: I hope it ſhall haue both cheerefull and comfortable acceptation with the Church of God. For this I preſume will be granted of al, that he which hath but a little ſtrength, and yet putteth it forth to the vttermoſt to do good withall,*

withall, is more to be commended, than hee which hath thrise his strength, and vseth it not to the helpe and benefit of others. And true it is indeed, that sundry worthy labours of diuers excellent men vpon the Apocalyps, are already extant: so as hee may seeme to powre water into the Sea, or go about to mend the crowes eyes, that will attempt to adde any thing to that which is already published. But know this (O Christiã Reader) that the Lords garden is so large and plentifull of all most sweete and pleasure flowers, that where any one hath gathered a Nosegay most fragrant and delectable, another may come after, and gather another not to be contemned. For the wisedome of God is such an vndramable Fountaine and head-spring, that where one hath drawne much before, another may come happily, and draw as much afterward: yea though thousands do succeede, yet can this fountaine neuer be drawne dry. Be it farre from me to arrogate any thing to my selfe, aboue others: for I am priuy inough to mine owne meanes, and do freely confesse, that in this worke, I haue receiued much light from others: and therefore do not as a iudge, giue sentence vpon other mens workes: but as one that would furnish the same feast, bring in my dish among them.

them. Or as one that in the ſame cauſe would come in as a third or a fourth witneſſe to teſtifie and confirme the ſame thing. And verily through the gracious aſſiſtance of Gods Spirit, my ſimple purpoſe and indeauour is to giue a lift to the vttermoſt of my power, to further that which is already happily begun, and to prouoke others of greater gifts, to come after with their great lights and lanthornes in their hands, to deſcry and diſcouer whatſoeuer in this Propheſie is not yet fully ſeene into. I am not ignorant that ſome would not haue this booke medled withall, nor in any wiſe to be expounded among the common people, becauſe (ſay they) it is ſo darke and hard to vnderſtand. But let all ſuch leaue their owne opinions, and hearken what the holy Ghoſt ſaith. Bleſſed is hee that readeth, and they that heare the words of this Propheſie, &c. What can be ſaid more? or more effectually to ſtirre vs vp to heare and reade, and with all gladnes to embrace this booke, then to tell vs, that in ſo doing we ſhall be bleſſed? For the things contained in this booke, be no trifles: they be not things onely for a ſhew to moone wonderment, or to delight the curious minds of men: but ſuch as indeede do giue true bleſſednes vnto all thoſe that are well inſtructed in them.

What

What thing is greater, then to be blessed for euermore? If we be not exceeding dull, yea, euen like stockes and stones, it must needs moue vs and stirre vs vp. For who will wittingly and willingly lose his owne blessednesse, or suffer it to be taken from him when as hee may haue it? If any will obiect that a man may be blessed well inough without the knowledge of this booke, and that there be bookes inough in the Scripture, to procure our blessednesse without this: and that thousands are now in Heauen, which neuer knew what this booke meant: I answere, that all this doth not take away the necessary vse of this booke: for the holy Ghost doth pronounce a blessing vpon the heads of those that reade and study this booke, not because a man cannot be saued without it: but because of the great comfort which it ministreth vnto vs of this age, and hath ministred vnto all the Churches since the Apostles times. For it is the Prophesie of this age, and the Prophesie of all the ages since Christ: wherein is fully shewed what shall be the estate and condition of the Church in the seuerall ages thereof, vnto the end of the world. For God according to his admirable wisedome and mercy hath neuer from the beginning left his Church without a Prophesie,

for

for the great comfort thereof. For we know that immediately after the fall of our first parents, God himselfe, for the great comfort of his Church did foretell and foreprophesie long before, of that restauration which should be made by the Messias his Sonne, according as it came to passe in the fulnesse of time. Afterward he did foretell his people of Israel, of their great seruitude, and intollerable bondage in Egypt, and also of the end and full determination thereof, after foure hundred and thirty yeares. After all this he foretold by his seruants the Prophets of the captiuity in Babylon, and the full expiration thereof at the end and tearme of seuenty yeares. And yet further for the comfort and consolation of his people, he foretold by Daniel, and Ezechiel, of the great afflictions and troubles which his Church should endure by the persecutions of the deuided Greeke Empyre; (I meane Alexanders posterity, especially the Kings of Egypt, and Syria, which descended of Ptolomeus, and Seleucus, whom the Scripture calleth the Kings of the North and of the South) by the space of 294. yeares and of the precise determination thereof at the comming of the Messias. Lo then what care God hath had of his Church in all ages before the com-

Gen. 3.
Gen. 15.
Ier. 25.
Dan. 7.
Ezech. 31.
Dan. 8.
Dan. 9.
Dan. 11.

comming of his ſonne in the fleſh, ſo to fore-tell both of the affliction it ſelfe, and alſo of the iuſt period and determination thereof: And ſhall we not thinke that God hath the like care now for his Church which then he had: or hath he not as great and as prouident care for the good of his Church ſince the promiſed Meſſias was actually exhibited as before? Yet aſſuredly, and much more too: for if his care and prouidence was ſo great for his Church being in her ward-ſhippe and minority: then much more now being come to her ripeneſſe, and full age: If when it was leſſe glorious then much more now, being farre more glorious. Therefore now vnto vs he foretelleth by his ſeruant Iohn *what ſhall be the eſtate of the Church vnto the end of the world: and therefore* Bleſſed is he that heareth and readeath this booke: *ſith it foretelleth of the Churches afflictions in this age by the whoore of* Babylon, *and of the full end and determination thereof. It ſheweth iuſtly and preciſely what the Church hath ſuffred ſince the Apoſtles time in ſeuerall ages, and what it ſhall ſuffer: and alſo how all the enemies thereof ſhall ſhortly be troden vnder foote. What can be more ioyfull or comfortable to all the people of God, then to know afore-hand*

that

that Babylon *shall fall: Rome shall downe: Antichrist the great persecutor of the Church shall be vtterly confounded and consumed in this world: notwithstanding all plots and policies, crafts and deuises to the contrary; notwithstanding all forces and armies cunningly contriued and raised vp against the Church by Seminary Priests, Iesuits, Pope, Cardinall and King of Spaine? For all these in this age doe very busily bestirre them, and ransacke all corners of their wits to repaire the ruines of* Rome, *and to make vp the breaches which are made in the walles of* Babylon *their great City. But alas all in vaine, for it shall fall: It shal fall, it shall as* Dagon *before the presence of the Arke, do what they can, spight of their hearts, maugre their beards, it shall without all hope of recouery: for hath the Lord spoken it, and shall it not come to passe? or any word of his euer fall to the ground? Sith therefore the Iesuits and Secular Priests do so fiske about, and croake in euery corner, as greatly fearing the fall of their* Babylon, *and the drying vp of their* Euphrates, *it stands vs all in hand to be as resolute for Christ, as they are for Antichrist: and as studious to vphold the Kingdome of God, as they are to vphold the kingdome of the diuell. And for this purpose*

it is very requisite and necessary, that all the Lords people should be acquainted with this booke, and armed against them with the things reuealed in this Prophesie. For this booke is a most precious Iewell which God hath bestowed vpon his Church in this last age: & it is great pity that all the seruants of God are not better acquainted with it, especially in these times; for now in this age is and shall be the very heat of the warre, and brunt of the battell betwixt Papists and Protestants, betwixt God and Beliall: *betwixt the armies of Christ, and the armies of Antichrist. Now this Prophesie layeth all open, and plainely telleth vs what shall be the issue and successe in the day of battell: which side shall haue the victory, and which side shall go downe. And therefore very needfull it is, that it should be expounded again and again, and all the Lords people made throughly acquainted with it. For in this age wherein we liue, this Prophesie can neuer be enough opened & beaten vpon, that all good Protestants may be armed with it against future times, euen as it were with an armour of proofe. Saint* Iohn *plainly telleth the people of his time, euen the Churches of Asia, that they should be blessed by reading and studying this booke, because they should thereby be fore-warned and fore-*

armed

armed against many eminēt troubles & future dangers. For saith he, The time is at hand: *that is to say, some things were euen then to be fulfilled. For some matters foretold in this book did begin to be fulfilled euen presently after they were shewed vnto* Iohn: *for the mystery of iniquity did euen then beginne to work. The Church in the Apostles time had her conflicts. The ten great persecutions began euen then to be raised vp. Heresies shortly after began to spring and sprout. Afterward by degrees, the great Antichrist did approach towards his cursed seat. And after al this, Saint* Iohn *foretelleth how he should take possession of his abhominable and most execrable seate and sea of* Rome: *How he should raigne and rule for a time as the Monarchy of the world: How he should preuaile against the Church, and make war against the Saints: How he should raigne but a short time, and afterward come tumbling downe, as fast as euer he rose vp, and decease as fast as euer he increased. Therefore* Blessed is he (*saith S. Iohn*) that diligently readeth and peruseth this booke, *that thereby hee may foresee all these things, and be armed against thē. For as the Heathen man saith,* Leuius lædit quicquid preuideris ante. *Foreseeing dangers do least hurt. Now to apply all this to our*

times. I say they are twice happy that are studious and painefull in searching out the true sence & meaning of this prophesie, that therby they may be strengthned against al the assaults of the Papists our professed enemies & the enemies of Gods Church, and stick fast to the everlasting truth of God, knowing for a certainty that these sons of Belial *shall not long prevaile. The date of their raigne is almost*

Apo. 9.11. *out, and the time draweth on apace, wherein both they and their King* Abaddon *shall bee laid in the dust. But I will now proceede to a new reason, to prove that this Book of the Revelation ought not to be concealed: but openly preached and published to the whole Church of God in this age. My reason is taken out of the* 22. *Chapter of this Booke, verse* 10. *in these words,* Seale not the words of the Prophesie of this Booke, for the time is at hand. *Here is a flat Commandement from God, that this Book and the Doctrine of it may not be sealed up, that is to say, kept close frō the knowledge of Gods people: but it must lye alwaies unsealed, that all men may open it, reade it, and see what is in it: for it is a borrowed speech taken from sealing of Letters. For we all know, that when Letters are sealed, none may open them, or read them, but only those whom it doth concerne:*

cerne: but if they be of purpose left vnsealed, then any man may reade them without danger: So the Lord willeth & commandeth, that this Booke of the Reuelation should of purpose be left vnsealed, that all the people of God might reade it, study it, and know it. If any man doubt whether the Metaphor of sealing, be thus taken in the Scripture, let him reade the places quoted in the Margent, and in all these places he shall find it taken in this sense. Whereby it doth euidently appeare, that the mind and meaning of God is, that this Booke should bee proclaimed and published in all the Churches. And vpon this ground, I hold that euery Minister of the Gospell standeth bound as much as in him lyeth, to preach the doctrine of the Apocalyps to his particular charge & congregation: for euery Minister of the Gospell must shew vnto his people all the counsell of God, and keep back nothing: as Paul testifieth that he did, to the great cõfort of his conscience. But the doctrin of the Reuelation is a part and parcel of the Counsel & Will of God: therfore it must not be concealed or kept back frõ the knowledge of the people of God. And in these dayes I thinke it not onely meete and conuenient that it should be so, but in truth absolutely necessary.

Esa. 29.11. Dan.12.9. Apoc.4.1. Apoc.10.4.

But now me thinketh I heare some man say,

what? must this booke of the Apocalyps *bee preached and made known to the common people? alas, what should they doe with it? It is not for them to meddle withall: It is not for their diet. I answer, and yet not I, but the holy Ghost: that this book must be made known to all the seruants of God. For Saint* Iohn *calleth it the Reuelation of Iesus Christ, which God gaue him to shew vnto all his seruants. It is plaine therefore, that all the seruants of God, both men and women, yong and old, rich and poore, must bee made acquainted with*
Apo.1.1. *this booke. Moreouer,* Iohn *is commanded by the God of Heauen, to set downe all the visions which the Angell shewed him: and to write them all in a booke, and send them to the*
Apo.1.11. *seuen Churches of Asia: that is, to people of all sorts, and conditions: And therefore this Booke doth not only concerne Preachers and deepe Diuines, but euen all the Lords people whatsoeuer: for it doth Minister great comfort and strength of faith to all the people of God that liue in this age. But heere the Papists obiect that this Booke is full of darkenesse and obscurity, and therefore not for the common people to meddle withall: nay (say they) there are as many mysteries as words in it, and therefore what should men trouble their heads*

heads about it. But no marueil though the Papists say so much for it is the wound of their Kingdome, and the battery of their Babilon. As for others both learned and godly, which in this point are almost of the same mind, that they will not meddle with this Booke of the Reuelations, I cannot but marueil at it. The modesty & humility of some very rare and reuerend men for learning, and great variety of gifts (which notwithstanding scotch much at this book) is greatly to be commended: But if I were worthy to giue them aduice, I would wish them, in this behalfe to change their mind, and to be of another resolution: for I dare auouch it, that there is nothing in this propheſie which study and diligence, with prayer and humility, may not ouercome. True it is indeed, that the shel is thick, & hard to break: but being broken the kernell is most sweet & pleasant. If any be discouraged with the darknes & obscurity of it, let him harken to these reasons following. First it is called a Reuelation, which is as much to say, as an vncouering, of things which did lie hid: if it be an vncouering, and reuealing of things, no doubt it may be knowne and seen into. For reuealed things are for vs and our children. If it be a Reuelation, how say some that it cannot be vnderstood? For it is contrary to Deut. 29.

the nature of a Reuelation, to be ſo darke that none can vnderſtand it. But ſhall wee ſay that the holy Ghoſt which is the ſpirit of truth hath giuen a wrong name vnto it? God forbid. For if it hide matters, or ſet them forth that it cannot be vnderſtood, then it is not rightly called a Reuelation. If this Booke be ſo miſticall that it cannot be vnderſtood: If the interpretation of it be vncertaine: If the common people cannot be taught to vnderſtand it: How then ſhould the holy Ghoſt, Bleſſed is hee that
Apoc. 1. 3.
Apoc. 1. 2. 7
readeth the words of this Propheſie, &c. *Let any man iudge that hath common ſence: Can any man be bleſſed by hearing & reading thoſe things which he vnderſtandeth not? I trow no. Then it followeth that this Booke may be vnderſtood, and no doubt is vnderſtood of many, and might be better vnderſtood of many moe, if they would bend their wits and ſtudies vnto*
Apo. 22. 10
it. The holy Ghoſt as I ſaid before, willeth and commandeth that the words of this Propheſie ſhould not be ſealed vp. Whereby it is euident that hee would haue them read and made knowne to all. Then I reaſon thus: That which is open and vnſealed may be read and knowne. But this booke is open and vnſealed: Therefore it may be read and knowne. If men ſay the matters of this Propheſie are ſealed and hid,

and

and God say they be vnsealed and open, whether shall we beleeue men or God? If any will reply and say, we feele and finde by experience, that the words of this booke are hard to be vnderstood: I answere, that the fault is in our selues, because we are so negligent in the search and study thereof. For if we did with that humility, and reuerend care that ought to bee in vs, search after the things reuealed in this booke, we should finde that they be not sealed vp, but lye open to be read and knowne. True it is indeed, that if any man light vpon some peece, and take it by it selfe, he shall find it very darke. But if he looke vpon the whole course of matters throught the booke and marke, and obserue diligently how things be iterated, hee shall finde no such darkenesse as he feareth, for there is a notable coherence of matters, and course of times obserued in this booke, euen from the first Chapter vnto the last, as God willing shall more fully and plainely appeare in the particular opening & interpretation thereof. One great obiection against this Prophesie is, that the Fathers professe it is full of mysteries, and that they could not vnderstand it. If they could not vnderstand it say some how, shal we vnderstand it? Is it not great arrogancy for vs to say wee vnderstand it better then they

did.

did. I answere no. For a man of meane learning in cõparison, may now in these dayes more easily vnderstand & expound this booke, then the learnedst Doctors and Fathers in antient time. The reason is this, we liue in an age, wherin the most of the things propheſied in this booke are fulfilled. Now the fulfilling of a Propheſie is the beſt expoſition of it. But as for the fathers, they liued in a time wherein many of theſe things were not come to paſſe nor fulfilled, and therefore more hard for them to interpret and vnderſtand: for thoſe things in this Propheſie which are not yet fulfilled, are hardeſt for vs of this age to vnderſtand & reſolue of. But when a Propheſie is fulfilled, it is an eaſie matter to ſay this was the meaning of the Prophet. Some things in this Booke were fulfilled before the dayes of the Fathers, and ſome things in the dayes wherein they liued: and both thoſe they did cleerely vnderſtand. Some things were fulfilled after their dayes, as the riſing & raigning of the great Antichriſt: which they did not ſo cleerly ſee into. Hereupon it commeth to paſſe, that many things which vnto them were very obſcure, are vnto vs moſt cleere and manifeſt: as being already fulfilled: inſomuch that all which are not wilfully blinded may ſee and vnderſtand them, yea the moſt vnlearned.

Be not therefore discouraged (gentle Reader) at the darknes and difficulty of this Booke. Do not preiudicially resolue and set downe with thy selfe, that the naturall sense of this booke cannot be giuen, nor the true meaning found out, but that wee must be faine when we haue done all that we can, to rest in vncertaine coniectures, some following one sence, and some another, as seemeth most like and probable. But no man can say confidently and precisely this is the meaning of the holy Ghost. Oh bee not of that minde good Christian brother: for if we haue not an vndoubted certainty for the sense & meaning of this Propheſie, we are neuer the neerer: and that is it which the Papists would driue vs vnto. But know for a certainty, that the naturall sense of this booke, is to be found out, as wel as of other bookes of the Scripture. And that we might not be left to our selues in the darke, and to our vncertaine coniectures, and doubtfull interpretations. Behold the mercifull goodnesse of God to his Church, who himselfe doth expound the darkest, & most mystical things in this Propheſie, or at least so many of them, and so far, as the rest are thereby laid open, and made manifest. The Lord himselfe expoundeth some things in cha. 1. *which giue cleere light to the first visiō.*

The

The Angell expoundeth diuers other things. In the 17. Chapter which is the key of this Prophesie, the Angell doth of purpose, open and interpret all the greatest doubts of this booke: as who is the Whore of Babilon, who is the Beast? what be his seuen heads? what bee his ten Hornes, what be the waters which the woman, that is, the Whore of Rome sitteth vpon. Moreouer, for the better vnderstanding of this Prophesie, we must note, that the writings of Moses and the Prophets, vnto which there be sundry allusions, and from the which sundry things are drawne, do cleere diuers things in this Reuelation. The knowledge of antiquities, ministreth much aid to the vnderstanding of this Prophesie. The knowledge of the Histories of the Church, and the particular state thereof in diuers ages, bringeth great light. The obseruation of the phrases and manner of speech, vsed by the old Prophets, doth helpe also not a little. The serious and deepe weighing of all the circumstances of the Text, and confirring one thing with another, the consequents with the antecedents, and the antecedents with the consequents, furthereth greatly for the bolting out of the true and naturall sense. And fuethermore, as the Spirit of God is the Author of this Prophesie, so the same

same spirit is the best interpreter of it, & doth open & reuele it to all such, as vsing all other good meanes are earnest & humble suters vnto God for the illumination thereof: whereby they may all vnderstand both this, & other the mysteries of his will, which the Apostle saith, God hath reuealed vnto vs by his spirit: For the spirit searcheth all things, yea, the deepe things of God. To all this may be added the knowledge of Arts, Tongues, and the learned writings, and interpretations of sundry excellent men, which all doe bring great furtherance to the vnderstanding of this Prophesie. Sith then there be so many helpes for the opening and expounding of this Reuelation, why should any bee discouraged from the reading and study thereof? But if any man demaund a reason, why Saint Iohn writeth this Reuelation in such mysticall and allegoricall manner: I answere, that there may be diuers reasons yeelded hereof. First, that the world being blinded might fulfill the things herein specified. Secondly, because Iohn was to publish this Reuelation in such manner and forme as he had receiued it from Iesus Christ, which was figuratiue and allegoricall. Thirdly, because it was much more wisedome to foretel the destruction of the Roman Empire, which all that time bare the

sway

sway almost ouer all the world vnder couert and figuratiue speeches, then in plaine termes, lest the Roman Princes should rage more against the Christians, euen in that respect. The like also may be said: for Daniels *darke manner of deliuering his Prophesie. For if he had vttered those things in plaine termes, which hee spake darkely and allegorically, it might haue cost him his life. For the Heathen enemies would neuer haue endured to heare that all their Empires glory and renowne should fall one after another, and one by another: and that the Iewes were the only holy people whom God did defend, and to whom in the end God would not only giue a quiet possession of their owne Land and Kingdome, but also a Kingdome euerlasting, and that through their Messias & great Deliuerer. But to grow to a conclusion (gentle Reader) thou shalt find in this poore trauell: First, an Exposition of the first thirteene Chapters: after thou shalt find the next sixe Chapters vnto the twentieth, reduced all to one head, which is to proue the fiue points propounded: and last of all, the three Chapters following briefely and plainely expounded. If any through lazinesse will not, or through want of leasure cannot read ouer this short trauell: yet for his comfort, let him*

read

read those things only which are written vpon the fourteenth Chapter. And thou (Christian Reader) hoping that thou wilt not neglect that which may be for thine owne good. I commend thee to God, and to the word of his grace, which is able to build further, and to giue thee an inheritance among all them that are sanctified.

Thine in the Lord,

Arthur Dent.

Vpon

Vpon the 14. Chapter of this Booke, these fiue points are handled.

FIrſt, that *Babylon* in this Booke of the *Reuelation* is called *Rome*.

Secondly, that *Rome* ſhall fall, and how.

Thirdly, that *Rome* ſhall fall finally, and come to vtter deſolation in this life, before the laſt iudgement.

Fourthly, by whom, and when it ſhall be ouerthrowne.

Fiftly, the cauſes of the vtter ruine and ouerthrow thereof.

Apoc. 18. verſe 4.

I heard a voyce from Heauen ſay: Goe out of her my people, that ye bee not partakers of her ſins, and that ye receiue not of her plagues.

THE

THE RVINE of *Rome*, or an Exposition *vpon the Reuelation.*

Wherein is plainely shewed and proued, that the Popish Religion, together with all the power and authority of Rome, *shal ebbe and decay stil more and more, throughout al the Churches of* Europe *and come to an vtter ouerthrow, euen in this life.*

BEfore I enter into the exposition of this Propheſie, I think it not amiſſe to handle ſixe circumſtantiall points, which may giue ſome light to the whole matter following, and they be theſe.

Firſt the inſtrument that writ this booke.
Secondly, the time when he writ it.
Thirdly, the place where he receiued it.
Fourthly, the perſons to whom he writ it.
Fiftly, the end and vſe of his writing this Propheſie.
Laſtly, the authority of it.

As touching the firſt, it is agreed vpon amongſt the ſoundeſt Diuines, that *Iohn* the Apoſtle or Euangeliſt; *Iohn* the Diſciple, whom Ieſus loued, was the Author and Inſtrument of penning this Propheſie: as he himſelfe teſtifieth, ſaying: *I am Iohn which ſaw theſe things and heard them.* And he receiued a commandement from Ieſus Chriſt which hath the keies of hell and death, that hee ſhould write the things which hee had ſeene and heard, and ſet them al downe together in a booke. Now we all know that the teſtimony of *Iohn* is of great weight, though he be but a man: for he is ſuch a man as is firmely to be beleeued in all that he ſpeaketh. He is an Apoſtle, an Inſtrument of the holy Ghoſt, and ſo guided by the Spirit of God, that he ſpeaketh and vttereth nothing that is his owne. He was well knowne and approued. For we muſt conſider, that what an Apoſtle did vtter, he did vtter it as the inſtrument

Apoc. 22. verſe 8.
Apoc. 1. verſe 19.
Apoc. 1. verſe 11.

ſtrument of the Spirit, which cannot erre. For the Prophets & Apoſtles did not write the holy Scriptures as they were men onely, but as they were the immediate and certaine inſtruments of the holy Ghoſt, of purpoſe choſen and ſet apart to pen and publiſh the holy bookes of God. This S. *Peter* confirmeth ſaying, *Prophesie came not in old time by the will of man, but holy men of God ſpake as they were mooued by the holy Ghoſt.* The Apoſtle *Paule* alſo affirmeth the ſame touching his Goſpell, which ſayth, *He was not after man, neither receiued he it of man, but by the reuelation of Ieſus Chriſt.* Therefore when this our Apoſtle ſaith, *I am Iohn which ſaw theſe things, and heard them*, he giues vs to vnderſtand, that he was both an eye and an eare witnes. He bringeth not matters which he hath heard by vncertaine report: he deliuereth this booke to the Churches, they which receiued it at his hands, did know him to be a moſt faithfull ſeruant of the Lord, euen a great apoſtle, which deliuereth not any thing but that which he had receiued of the Lord, and therefore he teſtifieth, that hee ſaw and heard all the things which he hath written in this booke. Moreouer he teſtifieth of himſelfe, that he was called and

2. Peter 1. verſe 21.

Ga. 1. v. 12.

Chap. 22.

In this Chapter Saint *Iohn* proceedeth y
more largely, to describe the blessed
state of all Gods Saints in the Kingdome
glory, and the principall scope and drift
this Chapter is yet more to enlarge the ioi
of Gods people, after this life, and to ratif
the authority of this Prophesie.

This Chapter containeth foure principa
parts.

ve. 1.2.3.4. 5. The first, is an amplyfication of the ioy
of Gods Kingdome.

ver.6.7.8. 9.16.19. The second, is a confirmation of the au
thority of this Booke.

ve.9.10.&c The third, is an exhortation both to sprea
abroad the knowledge of this booke: an
also for euery man to prepare himselfe fo
the comming of Christ vnto iudgement.

The fourth is a feruent desire of th
Church, for the second appearing of Christ.

The Text.

Ver.1. *And he shewed me a pure Riuer of the wa-
ter of life, cleere as Christall, proceeding
out of the Throne of God, and the Lambe.*

ver.2. *In the middest of the street of it, and of either
side*

side of the Riuer, was the Tree of Life, which bare twelue manner of fruits, and gaue Fruit euery Moneth, and the leaues of the Tree serue to heale the Nations with.

And there shall bee no more curse, but the ver. 3.
throne of God, and of the Lambe shall be in it, and his seruants shall serue him.

And they shall see his face, and his name shall ver. 4.
be in their foreheads.

And there shall bee no night there, and they ver. 5.
need no Candle, neither light of the Sun: For the Lord God giueth them light, and they shall raigne for euermore.

The Angell doth yet further shew vnto Iohn a pure Riuer of the water of life. Whereby is signified the ouerflowing abundance of good things, which the righteous shall inioy, in the Kingdome of glory.

This Riuer is said to *proceed out of the throne of God and of the Lambe*, because God in Christ is the originall of all this life and happinesse.

Further it is added, *that in the midst of the golden streete of this new Ierusalem, and of both sides the Riuer there was a Tree of Life.* Which representeth Christ, now in this heauenly Paradise: as in former time it repre-

sen-

sented Christ in the earthly Paradise: and el
so that eternall and blessed life, which ou
first Parents should enioy, if they did con
tinue in the obedience of God.

This Tree standeth not in an out-corne
of the City, but in the very middest of th
streete, and of both sides the Riuer, that a
the Citizens of the new Ierusalem, migh
haue free accesse vnto it, and tast of the mo
dainty fruits thereof, in great variety: for
beareth twelue manner of fruits, that is, i
Christ all variety of pleasure and endless
delight, is to be found.

This *Tree beareth fruit euery moneth*, a
well in Winter as in Summer: for here eue
ry moneth is Autumne. The sense is, that i
Christ the new and fresh fruits of immortal
ioy, without any satiety or loathing, are fo
euer to be found.

The leaues of this Tree are very medici
nable and sanatiue. For *they serue to heale th
Nations with*, that is, to preserue them fro
all diseases & griefes: which argueth a mo
blessed life, not subiect to sickenesse, or an
other infirmity. For Christ is our neuer
fayling Physition, which in this life hea
leth all our spirituall diseases and infir
mities. And after this life will preserue v
i

in perpetuall health and happineſſe.

There ſhall be no more curſe, that is, in the heauenly Paradiſe, we ſhall no more be ſubiect to any curſe, as *Adam* was in the earthly Paradiſe. Which alſo argueth the perfection of happineſſe after this life, and yet for further amplification of this moſt glorious eſtate: it is ſaid, that the Throne of God, & of Chriſt ſhal be erected in the middeſt of this golden ſtreete, and all his choſen people ſhall there accompany him, dwell with him, be alwayes about him, yea and ſerue him without wearineſſe for euer. Yea, all his faithfull worſhippers, ſhall come ſo neere his Throne, *that they ſhall ſee his very Face*, and be rauiſhed with his glory, hauing his Image, his Name, his Wiſedome, and Mercy imprinted *in their foreheads*: yea his vnconceiueable light and glory, ſhall be ſo reſplendent, that there *ſhall bee neither Night nor neede of Candle*: but in his glittering and moſt glorious Chamber of preſence ſhall all his Elect raigne, and triumph with him, for euermore, in infinite felicity: and the very furition of eternall delectation, where ſhall bee mirth without meaſure, and ſolace without ſorrow: as the Prophet ſaith: *in thy preſence is the fulneſſe*

of

of ioy, and at thy right hand there is pleasure for euermore.

ver.6. *And he said vnto me, these words are faithfull and true, and the Lord God of the holy Prophets sent his Angell to shew vnto his seruants, the things which must shortly be fulfilled.*

ver.7. *Behold I come shortly. Blessed is hee that keepeth the words of the Prophesie of this Booke.*

ver.8. *And I am* Iohn, *which saw and heard these things, and when I had heard and seene, I fell downe to worship before the feete of the Angell, which shewed me these things.*

ver.9. *But he said vnto me, see thou do it not, for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this Booke: worship God.*

In these foure Verses, are foure principall reasons brought, to confirme and ratifie the authority of this Booke.

The first of them is the affirmation of the Angell.

The second the authority of the most high God.

The third, the Testimony of Iesus, pronouncing them blessed, which keepe the Propheſie.

The

The fourth, the Testimony of S. *Iohn*, who heard and saw these things. But because in the Epistle to the Reader, I haue more at large handled this argument, and those false verses: therefore here I do of purpose relinquish them. And that also of *Iohns* adoration, and the Angells refusall, being things most manifest and easie to vnderstand.

And he saith vnto me, seale not the words of the prophesie of this booke, for the time is at hand. Verse 10.

He that is vniust, let him be vniust still, and hee which is filthy, let him bee filthy still, and hee that is righteous, let him be righteous still, and he that is holy, let him be holy still. Verse 11.

And behold I come shortly, and my reward is with me to giue euery man, according as his worke shall be. Ver. 12.

I am Alpha and Omega, the beginning and the end, the first and the last. Verse 13.

Blessed are they that do his commandements, that their right may be in the tree of life, and may enter in through the gates into the city. Verse 14.

For without shall be dogs, and enchanters, and whoremongers, and murtherers, and Idolaters, Verse 15.

heare, and whosoever loueth or maketh lies.

Here is first an exhortation, to publish and proclaime the knowledge of this booke to all people, and in no wise to conceale it, or keepe it close, as formerly hath beene shewed in the Epistle.

Here is a further admonition, that *they which are vnrighteous should be vnrighteous still, &c.* Which is no allowance or encouragement granted vnto wicked men, to continue in their euill wayes, but is rather a terrible threate, if we take all the words together, in this and the next verse, as if hee should say, if men will needes continue in their filthinesse, yet certainly Christ will come shortly and reward them according to their workes.

Or else it may be a phrase of speech which they call an ironicall concession: as in another place the holy Ghost sayth to the young man. *Walke in the wayes of thine owne heart, and in the sight of thine eyes: but know that for all these things, God will bring thee vnto iudgement:* So likewise in other places.

Eccles. 11. 1. King. 22. 15. Math. 6. 45

After this, here is blessednesse pronounced vpon all such as keepe the commandements of God, and it is said, that *their right is in the tree of life*, not meaning thereby that

that their keeping of the commandements is the cause of their right in Christ: but only an effect or consequence. For our good workes do not go before, as causes of our iustification; but follow after, as declarations of the same. For by dooing we are not made iust in the sight of God, but only declared to be iust, in the sight of men.

And as for the keeping the commandements, wee do it not in such perfection as Gods iustice requireth, but in such measure, as his mercy accepteth through Christ. And here the holy Ghost sayth, that all they which haue a right in Christ, which is the tree of life, and indeauour to keepe the commandements, shall enter in through the gates, into the new *Ierusalem*: But on the contrary, all the rout of reprobates, whom hee calleth Dogs, enchanters, whoremongers, &c. shall be vtterly shut out, as hauing nothing to do, in his euerlasting City, their portion, being allotted in the infernall lake.

Iesus haue sent mine Angell, to testifie vnto you these things. I am the roote and generation of Dauid, and the bright morning Starre. Verse 16.

And the Spirit and the Bride say, Come, And Verse 17.

let him that heareth, say Come: and let him that is a thirst come: and let whosoever will, take of the water of life freely.

Ver. 18. *For I protest, vnto every man that heareth the words of the Prophesie of this Booke, If any man shall adde vnto these things, God shall adde vnto him, the plagues that are written in this booke.*

Ver. 19. *And if any man shall diminish of the words of the booke of this Prophesie, God shall take away his part out of the Booke of life, and out of the holy City, and from these things which are written in this booke.*

Ver. 20. *He which testifieth these things, saith, surely I come quickly. Amen. Euen so come Lord Iesus.*

Ver. 21. *The grace of our Lord Iesus Christ, bee with you all, Amen.*

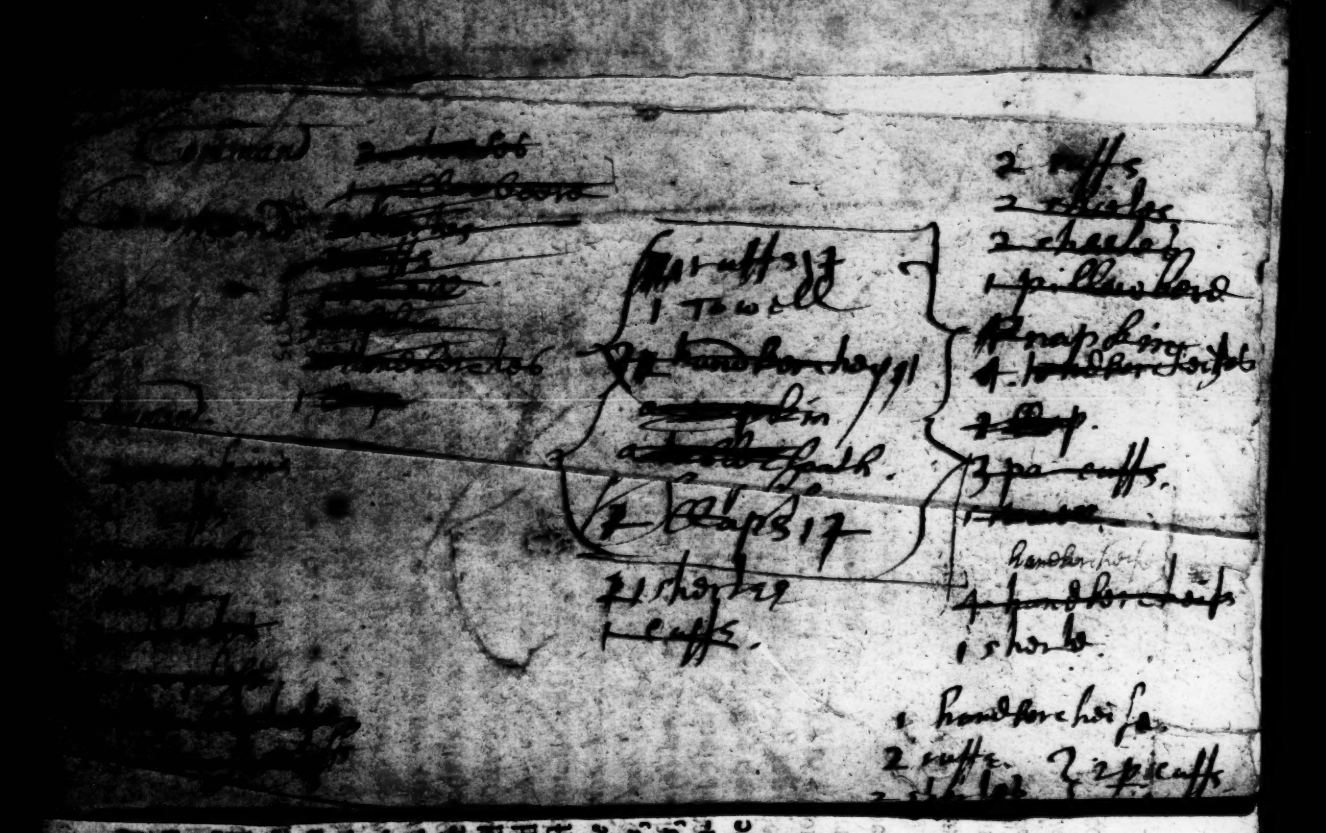
The authority of this Booke is here a-gaine ratified from the person of him who is the Author of it, that is, Iesus Christ, who is here called *the roote and generation of Dauid*: both because hee is discended of the house of *Dauid*, according to the flesh: and also because the eternall Kingdome which all the Prophets did foretell, should spring out of the house of *Dauid*, was indeed & in truth established in Christ, who is our true

Dauid

David, and of righteous branch, ingrafted in
here ſtocke, that bringeth forth fruit, which
both moſt gloriouſly illuminate the world,
to diſpell all darkneſſe, and to bring the
great and euerlaſting light.

Moreouer, here is great prohibition made
in the 18. and 19. Vers. of great plagues to
be inflicted vpon all ſuch as ſhall adde any
thing vnto this Booke, or take away any thing
from it. Which alſo maketh greatly for the
confirmation of the authority of this booke,
for that to the which nothing may bee add-
ded, and from the which nothing may bee
taken away, muſt needs be abſolute and per-
fect. But this Booke is ſuch a one: therefore
this Booke is abſolute and perfect, being a
part of Gods euerlaſting truth.

Laſt of all, here is ſet downe the feruent
deſire of the Bride, after the Bridegroome,
for ſhe being inflamed with the ſpirit, deſi-
reth him to come, and make vp the match
betwixt them, that ſhe may be ioined to him
in marriage, celebrate the ſolemnization, and
liue together with him in the eternall tri-
umph. Which is the ſenſe of theſe words,
*The Spirit and the Bride ſay come, and let him
that heareth, ſay come.* For it is proper and
peculiar onely to the Bride, to heare, waite,

ready, to drinke of the pure Riuer of Life. The
[illegible] that the Church
being directed by the Holy Ghost, most ve-
hemently prayeth and longeth for the com-
ming of Christ, that he may make her ioy-
full by his presence, and full of fruition of all those
[illegible] things, which are prouided
and prepared for her through him. And
therefore to satisfie her desire, Iesus Christ
the heauenly Bridegroome saith, *I come
speedily*. To the which the Bride saith, *Amen*,
Amen. Euen so be it, Come Lord Iesu,
come quickly, and make an end of these sin-
full and vnsatisfying dayes, that all thy deere
ones may haue and enioy their long loo-
ked for happinesse, and felicity in
the Heauens for euer
and euer.

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